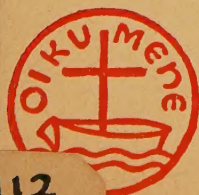


# LAYMEN'S

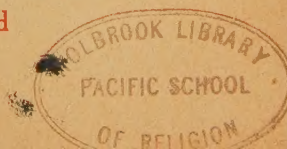
# WORK

*In This Issue :*

- SOCIAL WORK
- THE MEDICAL PROFESSION
- PROGRESS OF LAYMEN'S MOVEMENTS



WORLD COUNCIL OF CHURCHES  
Geneva, Switzerland



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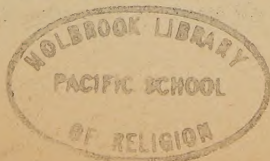
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## EDITORIAL

Most of the larger Ecumenical conferences which took place this summer are reflected in this bulletin in one way or another. Only of the Faith and Order Conference of Lund, which was held in August, no mention is made. Had this important meeting nothing to tell to the laity? There are many people who think so; they draw their judgment from the fact that the overwhelming majority of delegates at Lund were ecclesiastical dignitaries and learned professors, and from the experience that the debates in the University building were highly theological in character. But we should not indulge in the feeling that theology by its nature is the prerogative of a few chosen (or condemned) people within the Christian community: the so-called theologians. In the Church of England Newspaper, some time ago, a lecturer of technology, that is to say a layman representing very specifically our technical age has written a leader under the heading: Today's Need—a Proper Understanding of Theology. I think indeed that the theological work of the Commission on Faith and Order of the World Council of Churches is not only interesting for any church member but even vital to the questions lay people have to face day by day. We cannot be Christians without being members of the Body of Christ and we are fitted into this body by our church. As Christians we must not ignore the fact that the churches are divided. Laymen and lay women are suffering from this division in their daily life because, even more than ordinary ministers, they are in permanent contact with Christians of other churches. They may appreciate them; they may personally feel at one with them; they are still separated from them by their different church affiliation. Moreover laymen and lay women who in and through their daily work want to witness to the Christian belief are embarrassed by the fact that Christian churches are as divided between themselves as nations or political parties are divided. Are we allowed to say that it is the same Lord to whom we witness and if so, what does this mean in regard to the diversity of our churches? These were the kind of questions which were discussed at Lund. I wish that all those who are responsible for Laymen's Work would turn to the Conference's Report, in order to try to explain to the rank and file members of the Church the importance of this kind of work, to demonstrate the relevance of these discussions and findings to the problems of modern life and to share with the delegates the thorough and courageous thinking ahead which marked their colloquies.



For the rest, this number speaks for itself. It advises our readers that the contacts with lay movements, groups and institutes are becoming wider and wider but not necessarily more intensified. That is to say that I receive many invitations, programmes and reports of individual courses and conferences. I receive only few surveys, showing trends of thought and action in a given period of the work of a group or an institution or in a given area, province, country, or continent. I receive no penetrating evaluations at all to show that a sufficient number of facts were properly assessed and conclusions as to a future policy were drawn. Probably we are so busy moving that we often feel we have no time to orientate ourselves as to the direction in which we move. What has been said in the issue of this bulletin dealing with the Bad Boll Conference remains true: that in following a call we move towards a land which we do not know and that therefore our ignorance of the proper direction may be justified. But also the other statement made there is equally true: that in our groups and institutes the courage to tackle the vast and complicated questions of modern life is sometimes greater than the ability to handle them properly. To this extent, our ignorance as to the direction of our moving is by no means justified. The editor of this bulletin must himself accept the implications of this dialectical statement.

H.H.W.

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Dr. Walz, the Editor, is leaving for an extended tour to the United States and the next issue of the Bulletin will appear in June after his return.



# CHRISTIANITY AND SOCIAL WORK

## INTRODUCTORY REMARKS

We give in this section extracts from a report prepared last July by a group of experts on Social Work convened by the Ecumenical Institute. A questionnaire had been sent to a number of Schools of Social Work, individuals and groups, and the present report has been written on the basis of their reports and of the discussions which took place in the July meeting.

The members of the July consultation were the following : The Rev. Paul Abrecht, chairman (Study Department of the World Council of Churches), Mr. P. S. Bakker (Centraal Instituut voor Christelijk Sociale Arbeid, Amsterdam), M<sup>lle</sup> Madeleine Barot (Paris), Frau Dr. Bourbeck (Ev. Johannesstift, Berlin), M<sup>me</sup> de Bousquet (Paris), M<sup>lle</sup> S. de Diétrich (Ecumenical Institute), Mr. Karl Doolke (Stora Sköndal, Sweden), Frau H. Ellenbeck (Ev. Johannesstift, Berlin), Miss M. L. Harford (National Council of Social Service, London), Miss B. Johnson (Johanneshov, Sweden), Miss Marjorie J. Smith (School of Social Work, Vancouver), Miss Eileen Younghusband (London).

The Rev. P. Abrecht and M<sup>lle</sup> S. de Diétrich are responsible for the rather considerable editorial work which had to be done after the meeting had closed and the report should not be considered as final in its present form, but rather as a starting point for further study and discussion.

The term "Social Work" is construed differently in different countries. In some, the profession of social worker implies a very definite training and status. In others, social work includes all social services and institutions dealing with the welfare of individuals or groups, whether they are paid or voluntary workers, and whether or not they have received a professional training. Our study concentrates mainly on the problems of the professional social worker serving in either Christian or secular institutions. Our concern is to see more clearly the responsibilities facing the Christian in this task and the points where he needs the help and guidance of his Church.

The Commission was aware that the development of State responsibility for basic economic and social securities has far-reaching consequences for social institutions formerly run by the Church or by private organisations. It is sometimes and rather too generally asserted that social work activities have their origin in the Church. While this is to a large extent historically true, it should also be seen that in recent times social and economic pressures have forced the State to take wide scale initiatives in realms that no private initiative could cover. The Church has to reappraise its specific task in the context of this new situation. The present report can only raise certain aspects of the problem.

The report is divided into four main sections :

Ch. I. The Assumptions Underlying Present Day Social Work

Ch. II. Some Moral Problems of the Social Worker

Ch. III. The Responsibility of the Churches and Christian organisations in the field of social work

Ch. IV. Some Remarks on the Church, Social Work and Social Reform

The report (in cyclostyled form) will be sent on request to all readers of the Bulletin.

## THE ASSUMPTIONS UNDERLYING PRESENT DAY SOCIAL WORK

### 1. The basic assumptions about man and society which condition the pattern of Social Work.

The first section of the questionnaire for this survey dealt with the assumptions of social work today. This involves two problems :

- (a) the conception of man
- (b) the conception of man and society.

The answers to the questionnaire dealt mainly with the second of these problems and therefore we want to begin by making some remarks about the first problem.

It seems to us that very often the assumptions underlying social work and social welfare activities represent a broadly humanistic approach to the nature of man, in which we can distinguish three different emphases, the primarily materialistic, the primarily naturalistic and the primarily spiritual or "idealistic."

In the first view man is seen as essentially a material being in need of material goods, the assumption being that if social conditions are adequate, "the rest" will be solved without serious difficulty. In the second view man is seen as essentially a biological, natural being, whose needs are fundamentally those of physical and mental health, the assumption being that in so far as there are no obstacles hindering his natural growth and development he will have no serious difficulties. In the third view man is conceived as mainly a moral and spiritual being whose needs are fundamentally of a spiritual or religious nature. The assumption underlying this view is that if he has a true scale of values and a clear conception of the ultimate purpose of life, all material, physical, emotional or social problems will be met without the need of scientific techniques.

The biblical view of man sees him as a total person with different dimensions of being and refuses to reduce all human life to one dimension. It states that to live fully means to be at peace. Peace in biblical terminology means a full and harmonious life for the individual and for the community, the root of this life being a living relationship with God. It takes the further view that these relationships are the fruit of God's grace and spirit and therefore "grow of themselves" but that they also imply human decision and commitment. The danger even the Christian social worker runs may be to forget the sinful nature of man and the redemptive power of God and to accept a purely humanitarian view of man.

### *The conceptions of man and society in modern social work*

There are two extreme positions concerning man and society, both of which are unacceptable from the social worker's point of view : the first assumes that the state is all important and that the individual only matters in so far as he serves, and is able to serve the state ; the second assumes that the individual is all important and this ultimately results in behaviour being based on complete self-interest.



In general, the replies to the survey indicate that social work in most countries is based on the assumption that the individual is of ultimate importance but only becomes fully human through his relationship with other human beings in society. All persons are interdependent and the individual has a responsibility to society as well as rights recognized by society. Society has a responsibility to promote the well-being of the individual and in so doing increases social well-being. This assumption is expressed as follows in two reports which are rather typical :

“The basic assumptions are a belief in the essential worth of the individual, and in his capacity to grow and change ; that all men are interdependent economically, culturally and spiritually. The physical, emotional and spiritual growth and development of the individual is dependent on certain inner and outer factors, certain basic rights which will allow him the opportunity to achieve his maximum potential in a personally satisfying and socially useful life. Among these fundamental rights are the right to health, to freedom from want, to education, to protection if dependent, to employment and to social and religious freedom. The achievement of these basic rights for all men is our goal.”

(From a Canadian statement.)

A contribution from a Swedish group emphasizes the idea that all men are of value in themselves independently of their moral worth ; the idea that man is a free and responsible being ; and the idea that every man is responsible for his neighbours. The emphasis on the value of the individual as a member of a community which has the obligation to give him the possibility of a full life in virtue of his humanity is accepted as an essentially Christian concept.

### *Problems faced in implementing this assumption*

While there is general agreement that this is the assumption about man and society on which social work should be based, the difficulties in realizing this vary from country to country and there is also a great difference of opinion among social workers as to the greatest threats to it.

In many countries but especially in Germany, Christian social workers fear that the state may become so all-embracing as to be regarded as being synonymous with the community. The individual may have so much done for him by a too benevolent state as to lose his sense of individual responsibility and initiative on behalf of himself and his family. In other countries also it is felt that there is great difficulty in achieving the right balance in the relation between the individual's and the society's responsibility. It is felt that Christian social workers should make known the points at which the state is hindering the development of men as free and responsible social beings having worth in themselves. There is also a danger that modern social work techniques may be used in the interest of greater social conformity rather than for the full development of the individual.

The older social services gave "charity" (sometimes grudgingly) to the individual. The newer services are based upon a realisation that it is only by giving to the individual, by enabling him to lead a fuller life, that he in turn can give back to society. There is however a danger that such services, rehabilitation of the disabled, educational reform of the delinquent, care for the anti-social and the mentally handicapped, will have as their aim to restore or increase productivity rather than to help the individual as such. As a British statement points out, in social work "... the worth of an individual cannot be measured by his contribution to society."

It seems obvious that any view of people as less valuable human beings, with some lesser title to a full life, because of physical or mental handicap or because of race, caste or class is essentially un-Christian. In countries where such views exist it poses special problems for Christian social workers. This problem is raised by the consequences of apartheid in S. Africa.

"It is difficult to estimate what would be the effect on social services at present existing for Africans if a rigid pattern of *apartheid* is developed. Our group recognized that there are honest people, motivated by Christian ideas, who believe that segregation will *ultimately* improve social conditions, but we find it difficult to see how that will be achieved." (Statement from a group of social workers in S. Africa.)

The different basic assumptions about man and society in different countries have inevitably influenced both the form and the development of the social services of those countries. In authoritarian regimes there is little attempt to develop self-help or mutual aid. It is the state which gives and the masses who receive. In such situations there is little sense of partnership or mutual responsibility between the individual and society. In countries where the emphasis is upon society, the goal of social work is greater social conformity and productivity.

It is felt that the goals of social work, the idea of a partnership between the individual and society in which the individual is responsible for playing his part as a good citizen, and is helped by society to grow and develop, physically, mentally, emotionally and spiritually, are most favoured in democratic states. Yet in many so-called democratic states this may remain nothing more than theory (e. g. housing), or on the other hand democratic society may remain content with raising material standards only. On this point, a British statement indicates that a further assumption, which is steadily gaining wider acceptance, is that spirit and body develop best in partnership and not in opposition to each other, that "with rare exceptions, grinding poverty, ignorance and neglect warp the personality and prevent spiritual as well as physical growth. If immense stress has been laid by British social workers during the past 50 years on the solution of material problems and on the attainment of a minimum standard of living for all, it has been with the aim of developing the whole personality and arises from no materialistic philosophy as such." Christian social workers in Sweden fear that state social services are only concerned with material needs or at most with "the psychological cure of souls," and that there is an antithesis between this approach and the Christian view. This raises the question, how far the secular community can be concerned with the relationship between man



and God. If, as Christians believe, "the life of man goes down into the life of God," the attainment of real community is dependent upon a living relationship between man and God. All men, in the Christian view, have a need to be redeemed from their isolation into this relationship. And those who are the object of social concern, homeless children, the old, the ill, the delinquent, social misfits of all kinds, have always seemed to be special subjects of Christian compassion.

Does this mean that the Church and the Christian social worker should not be content with what the well-intentioned state may provide in alleviation of man's more obvious need and should the Church itself run social agencies in which will be manifest the meaning of Christian love and Christian community? The answers to these questions are by no means clear. Some of the problems which they pose are discussed in more detail in Chapter III.

## **2. Some trends in social work methods in different countries which express the assumptions of social work.**

In those nations where the interdependence of the individual and the community is the basic assumption of social work both case-work and group-work techniques are practised.

"Taking the person where he is and helping him to actualise himself in voluntary co-operation with others is sound social work and sound democracy. For the client is also a partner. He both receives and shares."

(From a U.S.A. report.)

Various illustrations, drawn from the reports of a number of countries, are given here to show how the basic assumptions formulated above have been worked out in practice.

In the third part of this chapter the question is raised: "Is there a conflict between the Christian interpretation of personality and community life?" Some reports answer that the two are quite consistent. Others call attention to the danger of evaluating human behaviour solely as a social or psychological problem which can be improved by social and psychological techniques and ignoring the Christian view of man's sinful nature and need for repentance and communion. On the other hand the knowledge of man that a social worker acquires through his work and his use of adequate techniques enables him to correct certain traditional Christian conceptions of man and may lead him to a more truly biblical interpretation of human life. In several reports stress is also laid on the fact that the social worker may misuse sociological and psychological methods if he does not have a thorough knowledge of them and fails to see their limitations.

"The assumption that man is important as an individual and that all men are interdependent, coupled with warmth and love, concern and respect for the person, are the only real safeguards against the misuse of scientific knowledge and technical skills which constitute the tools of the social worker."

## SOME MORAL PROBLEMS OF THE SOCIAL WORKER

## 1. Ethical Problems for the Christian Social Worker.

The replies to the questionnaire mentioned a variety of moral problems confronting the social worker in connection with his profession.

Some of them were more general ethical problems, as e.g. the above-mentioned problem of the relation of the individual and society, the implications of respect for life (abortion, euthanasia, artificial insemination), attitudes towards the use of time (work and leisure), property, health, etc.

Special attention was paid to various problems of family life e.g. irregular unions, illegitimate children, birth-control, divorce, the right of the state to withdraw parental authority.

And finally there were listed the moral implications of difficult social problems as e.g., delinquency, alcoholism, unmarried motherhood, homosexuality, prostitution, venereal disease.

The various problems enumerated above are by no means exclusively problems of the social worker. In our discussions however it became apparent that the professional attitude of the social worker towards these problems, implies some special difficulties.

(a) His training leads him to consider more fully the different aspects of human behaviour and to postpone moral judgment. The social worker explores the realities of a given situation, the constituent elements and determining causes; he makes an inventory of the psychological, economic and social possibilities for modifying the given situation, and tries to accept his client as he is and help him to find a solution himself.

Sometimes it looks as if these methods implied a complete ethical relativism and actually there are social workers who equalise the non-judgmental attitude with complete abandonment of all ethical norms.

(b) On the other hand there is the danger of moralism, especially among Christians: judging a particular fact without full knowledge and understanding of the situation. This moralism sees moral decisions as the application of a fixed moral rule carried to its logical conclusions.

In contrast to both these tendencies, Biblical ethics conceive man as living in concrete relationships; he is responsible to God and to his fellow men and he should be helped in given situations to see more clearly and to fulfil the obligations implied in these relationships. The technical assistance of the social worker in evaluating and clarifying the strong and weak sides of the various relationships of his client may help the client to make an ethical decision which covers his situation better than before.

If social workers and theologians in close cooperation studied the various moral problems mentioned above, they might help the Church to develop a Christian ethic both more realistic and more Biblical than is now often found.

In many replies it was noted that in a secular organisation, especially in a state social service, these moral problems may have a special acuity. This sharpening of the problems arises partly from the fact that one is working with people



of differing moral attitudes and outlooks ; it is therefore difficult to find common standards and one easily falls into a kind of practical relativism.

The difficulty may also arise partly from a conflict between the policy of the state and Christian ethics (the actual attitude towards abortion for example may be strongly influenced by the demographic policy of the state).

Even in this kind of problem we should very cautiously seek our way : as was pointed out in the Swedish report it is not always easy to decide when there is a genuine conflict with the Biblical conceptions of man or only with certain traditional Christian attitudes :

“Sometimes the Christian social worker has, in comparison with the non-Christian, a handicap owing to the fact that he has been brought up in Christian surroundings with a moralistic attitude, and his special problems may be based on this fact.”

2. The second part of this chapter deals with “The relation between witnessing by attitude and witnessing by words.”

Since social work has developed into a separate profession specialising in social difficulties, this question is fundamentally the same in social work as in all other professions. Actually, however, the social worker is confronted with so many moral and spiritual needs that this question must be considered very seriously.

As for certain other professions, a distinction should be drawn between social work done under the auspices of a Christian organisation, or in a country where strong Christian tradition prevails, and that done under secular agencies where strict neutrality is the rule.

Social work sponsored by Christian agencies should never be started or justified as a means of enlisting members for the Church. It should be seen as a fruit of faith and love that has a value of its own.

In the replies received there is general agreement that a professional worker who is a Christian will bear witness to Christ *essentially* by his attitude and performance ; by his readiness to sacrifice his time, by the respect shown for the person of the client and for his convictions.

The client may be so wrapped up in his misery and closed to his fellow men that the help offered him towards the solution of his practical problems may be a ‘sign’ of salvation and open him up for the experience of salvation.

In some cases deliberate abstaining from verbal witness may be the right Christian decision. In others, especially when genuine religious questions are raised by the client himself, the social worker should be free to witness by the spoken word.

Where pastoral care is needed he should be able to give “first aid” but refer the client to a clergyman as soon as it is found to be possible and appropriate.

In *secular services* (state, industry), the Christian social worker is acting as a representative of those agencies and certain restrictions are therefore implied in his job with regard to the expression of his own convictions.

We should beware of any totalitarianism whether secular or Christian. It must be seen that in certain cases it is a “Christian” totalitarianism which, in reaction to it, has led to a totalitarian secularism or neutrality. We should claim for the social worker the right to a personal witness in certain cases where ultimate questions of life are raised.

The problem “Should a Christian work in Christian or in secular organisations” cannot be answered in a general way and remains a matter of personal decision. A Christian may feel that he will render a more needed service in a secular agency.

3. The third part of this chapter deals with the training of social workers. Where the School does not provide adequate teaching on moral and spiritual problems, the Church should consider it as her responsibility to provide such instruction, possibly through student Christian organisations, or by the appointment of a qualified chaplain.

## THE RESPONSIBILITY OF THE CHURCHES AND CHRISTIAN ORGANISATIONS IN THE FIELD OF SOCIAL WORK

### INTRODUCTION

By "Christian social service organisations" we mean such organisations as work on an openly declared Christian basis. They may be directly operated by a church or operated by members of the same denomination and only indirectly connected with a church or they may be interdenominational agencies. They may also take the form of agencies with a Christian basis and goal but open for non-Christian members.

#### 1. Is there still a place for Christian social service organisations in the modern world?

This question is often asked in relation to the expansion of the social services of the State on the one hand, and the increasingly inadequate resources of the churches and Christian organisations on the other. Moreover in the present day when it is considered that all people of a country have a right to social assistance and security and that provision for this should be made irrespective of political or religious beliefs, it is clear that the State must be responsible for such services and that it alone can undertake such tasks. Where the State assumes these burdens it is recognising a fact and it does not indicate necessarily that the State is being totalitarian.

These facts help to explain the declining role of the Church in the realm of social work. The reports from our survey indicate that in many countries the State has taken over most of the social services pioneered by Christians or secular voluntary organisations. Moreover, the character of Christian social work organisations has changed very greatly. Their supporters and governing bodies are still largely drawn from the Christian churches and their aims are Christian in principle but increasingly they are staffed by professional social workers with a more detailed knowledge of social legislation and community resources and with more skilled techniques for dealing with the complicated situations of the individuals and families which seek their help than was true in the past. The simple relief method of pioneer Christian organisations belongs to an age that has gone.

The time is past also in those European countries where the churches once possessed a large part of the nation's wealth which they could use for the support of charitable work. In most countries such church property has come under public control. In a great many countries a number of factors, e.g. higher taxes, increased cost of living, have reduced the giving of individual church members.

Despite these developments, we believe that there is a specific place for Christian social work. One could even say that in taking over the mass social services the State has freed the Christian organisations for particular tasks where spiritual leadership is needed.



We should also stress the fact that the Church can never cease to be concerned for the needs of man. "I am entitled to love as well as to faith" (Wichern). Church life includes a charitable function as part of her message ; the redeeming love of God must be expressed in both word and deed. Christians cannot be released from the obligation of sharing what they have.

The problem remains, nevertheless, that of defining anew the place and function of Christian social institutions in the context of the modern welfare society. There can be no general answer to this question because situations differ from country to country, but in the light of our survey the following principles should be kept in mind :

(a) Where certain needs can best be met by State action and where this action is in keeping with Christian standards, the Church should support it and not set up dual services ;

(b) Where the Church sets up her own services, they should at least be as well equipped technically as similar services operated by the State or other agencies ;

(c) Voluntary and, more specially, Christian organisations, even if their scope is limited, have a definite place in a truly free society as a means of avoiding the growth of a monolithic State and of allowing for individual initiative.

According to the replies to our survey, the following fields are suggested in which Christian social services should be maintained :

(a) Where the spiritual needs of those who are helped are more urgent than their material needs (unmarried mothers, the aged).

(b) Where the main need is that of a community, of a 'milieu' involving personal understanding and care (children, refugees, etc.).

(c) Where the main task is education and where religious education is desired.

(d) When Christian public opinion is capable of understanding and meeting a need which might otherwise be unmet :

1. because it is not popular and goes against current public opinion (discharged prisoners, enemy aliens in time of war, etc.) ;
2. because it calls for unusual patience and understanding (care of mental defectives etc.) ;
3. because the Church is able to recruit rapidly a sufficient number of volunteers and finance help to deal with emergency situations.

But even in these situations, the Church and individual Christians cannot assume that they should automatically handle such cases if the State is able to meet the need.

A report from New Zealand describes as follows what the "distinguishing marks" of Christian social services should be :

(a) the conviction that "Christ is the answer" and that in the Christian way of life total development is achieved ;

(b) unmistakably Christian relationships among the workers and all who participate ;

(c) efficiency in administration and practical details ;

(d) awareness of new circumstances continually calling for adjustment in scope and methods of work.

2. The last part of this chapter deals with the ways in which the social worker and the local church might cooperate. The social worker often feels isolated in the parish ; the nature of his work and of his moral problems is not always understood. The community should help him by sharing his concerns, supporting him in public and private prayer, opening homes to him where he can be refreshed by contact with ordinary family life. The community should also feel a responsibility towards the social worker's clients by providing all kinds of voluntary help. In Canada and Sweden successful attempts have been made to establish closer contacts between the clergy and social workers of a given district.

## CHAPTER IV

### SOME REMARKS ON THE CHURCH, SOCIAL WORK AND SOCIAL REFORM

According to the replies, Christian social workers in most countries seem to agree that without reforms in the political and economic structure of society, social work is in danger of becoming a mere palliative. It is agreed that to fulfil the aim of social work "to help the needy as efficiently as possible back to a responsible life" not only the inward resources of the individual in relation to existing social possibilities must be called into play, but external resources in the form of better social opportunities and situations, must also be utilised.

This point is stated as follows in replies to the survey :

"The main task of social reform is to ameliorate the material conditions and to intervene when the individual's own resources are insufficient."  
(Christian social workers in Sweden.)

"The social worker should consider at every turn how the social needs he meets can be combatted more efficiently by measures of social reform than by the more individual approach of social work." (Dutch group.)

It is also stated that while the responsibility of the Christian who is a social worker is no greater or no less than the responsibility of any other Christian in society, nevertheless through his firsthand contact with social needs, the social worker may be the first to discover the need for reform. Also social reform can be a fulfilment of his work and for these reasons the social worker must have more than a normal interest in it. Most social workers feel that the Church has a responsibility to support them in securing social reforms but that too often it is one of the conservative forces in the community and shows too little interest in social problems. To use the words of a British social worker who replied to the questionnaire on this point, "The first duty in many areas of social reform is to rouse not so much the public conscience as the conscience of the Church and of church members."

The rest of this chapter deals with some problems in the field of social reform. It is felt, for instance, that the growth of a state programme of social care and social security should allow the social worker to focus attention on needs other than material ones, e.g. on the fundamental problems of human responsibility and social relationships. In countries which already have a developed welfare programme "it may become a specific



Christian task to advocate the non-material human needs, e.g. the emotional and social human needs. In this connection we may think of promoting mental health and various initiatives to facilitate the growth of more intimate human relationships in our mass society."

This concluding chapter shows clearly the function of the social worker, and more specifically of the Christian worker, in our modern mass society: this function is essentially to stand up for the dignity of every person as a person and to restore normal human relationships wherever possible.

S. DE D.

## THE CHRISTIAN FUNCTION IN BRITISH SOCIAL WORK

In order to complete the general report on Christianity and Social Work prepared by the Bossey Group and to give a bit more local colour to it, we have asked a few people in different countries to send us contributions. Some of the answers were directly to the point and much credit is due to those who have taken the trouble to write a report. Miss Elisabeth Hunter, who is tutor and advisor of Social Studies in London, is one of the contributors and I am sure that readers will appreciate her perceptive statement.

"It is a curious arrogance which leads us to appropriate as specifically Christian a virtue whose best known expression is attributed by Jesus himself to a non-Christian outsider. Plainly what moved the Samaritan was a spiritual experience which is prior to the structure and theology which have been built on the experience of those who knew and were taught by Jesus and who followed him."

This quotation from a Swarthmore Lecture delivered by Roger Wilson in May 1949 aptly expresses the confusion into which must fall any attempt to identify the basic assumptions underlying British Social Work. It is not enough to ask whether these are Christian in their origin. The response such a query provokes depends not on a statement of fact but on the mental outlook of the person questioned. This may be exclusive in its claims. "The State Social Services cover all religions, therefore they are not basically Christian, although they have been built upon the Christian tradition by Christian reformers and derive a good deal from Christian thought." Looked at through other eyes, a parallel judgment is defined as follows: "One difficulty in replying . . . is the happy circumstance that much that is done by public social services in Britain is in fact inspired by Christian tradition and standards. One cannot therefore press the antithesis between State and Christian Organisations."

In this country, the origins of social work are to be found in the work of the mediaeval church, but other ideas have also contributed towards the growth of this new profession. Social conditions prevailing at the end of the nineteenth century gave rise on the one hand to a recall to duty and on the other to a movement for the affirmation of human rights. Professional social work was born of the first. To the extent that it was inspired by Christian beliefs, its critics identified it with the Church. The socially deprived believed that their salvation lay in State action. This belief was in conflict with the conviction that governmental intervention could only lead to the demoralisation of the individual and

the destruction of his sense of responsibility. This difference of opinion between the Church and the movement for social reform was accentuated by an unfortunate confusion of thought. Any movement is the product of its time. During the nineteenth century, financial independence had become the epitome of moral worth. An equation between worldly success and the Christian virtues of sobriety, industry and honesty led by easy stages to the identification of poverty and economic distress with their opposites. In the light of such a belief, fears of demoralisation were easily magnified.

It is not difficult to see how this separation could lead in time to a further one, this time between the Church and the social worker. During the early twentieth century, the steady advance of social reform undermined professional opposition to State intervention. Moreover for the conscientious social worker it provided a constant reminder of his lack of success. Techniques which had been devised to help the intelligent and the independent failed miserably with less stable elements who, because they were unable to avail themselves of statutory benefits, became the social worker's concern. The introduction from the U.S.A. of a new understanding of human motivation provided a solution to the social worker's problems. That this solution was not equally acceptable to the Church can be explained by the psychoanalysts' attitude towards the fundamental beliefs of the Christian faith. To the extent that the social worker accepted the analysts' teaching, he in his turn separated himself from the Church.

The developments that have here been briefly recounted help to explain some of the confusion of thought that exists. To the extent that the profession of social work has departed from the influence of the Church, its beliefs and assumptions are thought of as distinct from those of the Church. Moreover in its scheme of training no place has been left for the teachings of the Church as such. It may therefore be condemned as un-Christian, and has been described as humanistic rather than Christian. Two factors help to show that these distinctions are largely academic. In the first place, within the profession of social work are to be found many practising Christians who not only do not find their religious beliefs in conflict with the demands of their profession, but who draw inspiration and strength from their religion for their professional work.

Secondly, in recent years the several branches of professional social work have laid great stress on their common belief in the absolute value of human personality and on their aim of helping the individual to lead a fuller and happier life. This is rightly described as "an essentially religious idea" and one which "depends both for its original inspiration and its logic on a belief in a personal God." Moreover its implications as a guide to professional behaviour are directly inspired by the Christian philosophy. The beliefs it includes are that "the worth of an individual cannot be measured in terms of his contribution to society; that spirit and body develop best in partnership and not in opposition to each other; that the family is fundamentally the most precious, natural and vital institution in society; and that the individual is a morally responsible being and has the right to his own ethical code." If moral rectitude and patronage were faults of the social worker in an earlier age, his attitude and approach now approximates to those of the movement's pioneers whose inspiration and belief were professedly Christian. "Not alms, but a friend." "By knowledge of character more is meant than whether a man is a drunkard or a woman dishonest. It means knowledge of the passions, hopes and history of a people; where the temptation will touch them; what is the little scheme they have made of their



lives ; or would make if they had encouragement ; what training long past phases of their lives may have afforded ; how to move, to touch, to teach them. Our manners and our hopes are more truly factors of our lives than we remember." The words of Octavia Hill have retained their value as an expression of the social worker's approach.

In spite of this identity of outlook between Church and social worker, it would be difficult to deny differences. In the past the Church, either directly or through the inspiration it gave to the great Voluntary Organisations, has been an active pioneer in the field. On the experience derived from these ventures have been built the social services of today. Not unreasonably, concern and regret have been felt at the apparent neglect of spiritual values which has resulted from the assumption of control by the State. How is this to be overcome ? It has been suggested that an answer lies in the retention by the Church of a controlling interest in the social services. Such a view would generally be condemned as retrogressive.

During the last half century, British social workers have stressed the need to find a solution for material problems and to attain a minimum standard of living for all. Such a policy is the natural outcome of their belief that "grinding poverty, ignorance and neglect warp the personality and prevent spiritual as well as physical growth." The result has been the development of a comprehensive system of social services, the emphasis of whose provisions is strongly material. Accepting the moral and social problems that such an emphasis creates, the social worker still sees in the Welfare State the foundations of a new society in which every individual may have an opportunity to develop to his full capacity. In an enterprise of this magnitude, participation by the State is essential. That this is so is widely acknowledged. The role of the Church and of the Christian worker is not so clearly seen.

It has been said that it is a "function of the Church to develop new methods of awakening a sense of the importance of Christian values." This is its traditional task as pioneer, but does not justify an entry into competition with the State. In the established services its role should rather be played through the strength and inspiration of its members. "By precept and example the Christian social worker can influence people's ideas and show them that a true Christian faith can be an inspiration and support through various and difficult situations. It is no use to try and force Christian views on other people, but when it is seen that Christians are able to carry on when the situation seems almost hopeless, then others feel inspired to follow their example."

Among social workers themselves in recent years there has been evidence of a growing concern about the moral basis of their work and about the ethics of their professional relationships. Many who have accepted as their aim the protection of the integrity of each individual have at the same time rejected for themselves the Christian faith on whose teaching such a belief logically depends. The reasons for such a rejection are diverse and personal. The results are easily observed. Uncertain of himself, the social worker lacks the confidence to overcome the conflicts which are a part of his daily work. He tends to be guided by instinct rather by reason, and consequently to suffer from the strain of continued doubt. These gropings suggest a new and growing recognition of the importance of spiritual values, the development of which is hindered by lack of knowledge of the Church. In such a situation it becomes a matter of prime importance that both Church and social worker should make it their business

to know what the other is about. For the social worker an analogy has been vividly drawn. From his study of the analyst he has learnt how the tangled skein of his client's problems may be unravelled ; without the support of the Church he is unable to help in the reconstruction of the pattern.

In certain fields the demands made on the worker by his task call for peculiar powers of spiritual regeneration. The introduction of a comprehensive system of social services has enabled a large number of persons to benefit from the assistance provided by the State and to become independent of other forms of support. Primary poverty is no longer a reason for seeking assistance. Some of the social worker's clients ask for aid in improving their lot because they are conscious of their own lack of fulfilment ; others whose needs are greater are unable even to seek help. Because they cannot relate the hostility they sense to their own inability to conform, they have become apathetic. In dealing with this problem group, the social worker is actuated by a true sense of vocation. He must have the faith to overcome hostility, and the control which enables him eventually to respect the limits of his own right to interfere. In recent years it is among this group that much of the pioneering work of the Christian community has been concentrated.

"Today the State in many countries, through both national and local government, is touching the life of the citizen at all times and in many ways, while the growing economic unity of the world brings the State directly into commerce and industry. The process is inevitable ; it is not likely to be reversed. None the less, it is presenting voluntary and free associations with new problems, and in particular is altering the boundaries of the respective spheres of Church and State." This quotation from the Report of the Lambeth Conference, 1948, describes the background against which any enquiry into the assumptions of modern social work must be made. It has been said that Christianity is now the faith of only a small portion of the British public. To the extent that this is true, hasty judgments and intolerant attitudes increase in danger. It becomes regrettably easy to divorce social action from the concern of the Church, and in doing so, to deny to the Christian any right to participate in such action in virtue of his faith.

ELISABETH HUNTER.

## SOCIAL WORKERS AND THE CHURCHES IN GERMANY

Miss Gerda Schaible, the Director of the Evangelische Wohlfahrtsschule Ludwigsburg (Germany) has kindly sent us the following survey on Church and Social Work in Germany.

The mass-distress of the immediate post-war period with its class ferment and the formation of all sorts of new groups and completely new problems, brought about a complete revolution in social work. In the last decades the State-sponsored social services and especially the NSDAP welfare organisation had taken over one sphere of church work after another, or at any rate cut them to the core. But when the country was flooded with too many refugees for the State services to cope with, the Church stepped in to meet the need. It did so both by help on



a large scale, and by help to individuals. For the individual felt completely lost and uncared for in the chaos which followed the breakdown of the rigidly organised system.

Owing to the fact that the "Innere Mission," as the Protestant welfare organisation, had been reduced in most parts of Germany to limited private service, it possessed no adequate organisation. The necessary organisation was improvised overnight as the Hilfswerk of the EKID. Hilfswerk carried out the work through a large number of lay helpers and qualified social workers, the funds being provided by the churches, and a tremendous amount of support being supplied by the World Council of Churches.

However, it soon became clear that the help would be more effective and more extensive if it were administered by qualified persons. But at the same time it was clear that social workers need the active cooperation of the church-members, if they are not to become completely worn out. They need the active help of the laity in the church, and they also need the church as a source of spiritual strength. For, also those Protestant social-workers who were working in non-church organisations looked more and more for spiritual resources as time went on, in order to avoid human depletion resulting from the perpetual demands made upon them and the constant calls upon their generosity. They tended more and more to bring their problems to a place where they could be faced on a higher and more permanent plane.

The new formation of the workers' movement, after the defeat of Germany, was influenced by returned prisoners-of-war, whose attitude had been changed through war and captivity. This movement diverted the activities of the workers from the class-struggle and materialism into fresh channels.

The first essential was to train social workers. The Church's social training colleges for women were re-opened, and also the Christian welfare training schools which in some provinces were given the status of Social Colleges of the respective churches. Men are also needed as social workers to an increasing extent, especially for youth work. Within the whole more and more co-operative group of German social training colleges, the Protestant training colleges are working at the immediate task—that of permeating the general scheme laid down by the Gesamtkonferenz der deutschen Wohlfahrtsschulen with a Christian spirit. It is their constant endeavour not only to give their students technical instruction and help, but to relate all the work to the Christian conception of man. The "Wohlfahrtsschulen" are also the first to have started an Old Students' Association, which gives the students a sense of support.

Within the joint Protestant and Roman-Catholic Women Social Workers' Association, the Protestants form a group with the same outlook, and this is fostered by lectures and meetings. The Evangelical Academies speak to men and women today through the problems they encounter in their professions. So at the suggestion of Hilfswerk, social workers are invited to special conferences, e.g. those organised in 1948, 1949 and 1951 by the Academy Bad Boll. Another conference is to be held in January 1953. The programmes have included discussions of the following questions:

The dangers that beset the social worker, leadership as the task of the social worker, the social worker's claims on the Church, the new welfare laws, social disruption as a world problem, the meaning of suffering, and faith as the root of love.

Special conferences have dealt with the problems of refugees and with the work of the sisterhood. Study conferences on social psychology and on the problems of the working woman should also be mentioned here. The Evangelical Academies are particularly concerned to effectuate meetings between the church and workers, the church and employers, and also among workers, theologians and social workers.

The economic guilds of the Evangelical Academies endeavour to influence employers in the Christian spirit. The social college at Friedewald is concerned with personal relationships in modern industry and with the founding of a real social partnership. It appeals to Protestants in industry and in trade-unions. It brings workers in touch with theologians and the latter in touch with the trade-unions. The Kirchentag of the German Protestant Church, especially the last one in Stuttgart, has tried to interest the laity in social questions through a series of study-groups. It remains to be seen to what extent all these endeavours will really succeed in opening the churches more widely to these tasks.

GERDA SCHAIBLE.

## PROTESTANT SOCIAL WELFARE IN THE UNITED STATES

Catherine Lee Wahlstrom, the Associate Executive Director of the Department of Social Welfare in the National Council of Churches of Christ, has kindly sent us a factual survey on the activities of Protestant Churches in Social Welfare matters, which we reproduce in abbreviated form. Unfortunately, this time it has not been possible to get anything from the States dealing with the question of what the churches think about Social Work and its basic assumptions and methods as practiced by State or private non-church agencies and what special spiritual support they give to those church members who are active in such secular institutions.

Protestant social welfare emphasizes the religious and ethical base of all social work. It knows that abundant living has its roots in spiritual values. Shelby M. Harrison in speaking before the National Conference of Social Work in June, 1949 says, "Social Work needs religion's insight into the worth of the individual and the high goals of life. Religion needs the skills and the tested techniques of social work. If these two great forces can be joined, we shall be on the road toward a solution of many of our major problems."

Sectarian agencies may be defined as those institutions whose services, purpose and (or) control are *by, of, or for* some particular religious group. There are many different kinds of auspices under which sectarian or church-related agencies are organized in the United States.

1. Official : Many Protestant institutions were founded, organized, and supported by an official agency of the church, such as a national mission board, a regional body, or a local church.

2. Lay sponsorship : Many sectarian agencies have been organized in the past by devoted men and women who attempted to meet a community need through a church institution. Some of these, known as Protestant agencies, have little



official relationship to the church, other than perhaps stipulating that their board members must be Protestant. Often the bishop or a high church official is named the honorary president.

3. Other auspices : There are many other agencies classified in the Protestant social welfare group, which are not official agencies or controlled by any single denomination or group of churches. Some of these are the Salvation Army, Volunteers of America, Y.M.C.A., and Y.W.C.A.

4. Nonsectarian agencies : In some cities there are certain agencies known as nonsectarian but cooperating and identifying closely with Protestant social agencies. This may be either because their services are primarily for Protestants, since there are similar agencies for the Catholics and Jews, or because their members, volunteers, and staff may be predominately Protestant.

5. Financial Support : This varies greatly among different Protestant agencies. Some are supported entirely by local and national church bodies as perhaps part of a home missions or social welfare program. Others receive the bulk of their funds through endowments and contributions of individuals. Fees paid by clients are an increasing means of support with some institutions. This may come from dues paid by members to a Community Center or by older people paying out their Social Security to a Home for the Aged. There are a growing number of sectarian agencies that are securing regular budgetary grants from Community Chests or other community funds.

Of the 252 denominations in the United States, fifteen major ones have established boards or commissions to coordinate their social welfare programs.

Some of these are :

Division of Welfare of the National Lutheran Council

Department of Christian Social Relations of the National Council of the Protestant Episcopal Church

Board of Hospitals and Homes of The Methodist Church

Division of Social Education and Action of the Presbyterian Church in the U.S.A.

These denominational boards may be classified into two groups according to their program. Some are more concerned with social education and action. They issue bulletins, magazines, programs to acquaint their members with social issues. The second group of denominations stress more institutions, as homes for children and the aged, hospitals, chaplaincy services, settlements and community centers, hostels for youth. There are also church agencies for child placement in foster and adoptive homes, services for the deaf, blind, and other handicapped groups, special programs for the aged, work among immigrants, seamen, and specialized groups, case work and counselling services, interracial and intercultural programs, rural social services.

Although a denomination may stress institutions more than social action, or vice versa, it will usually give some attention to the other aspect of social welfare. Both emphases are needed, for while relieving present distress it is important also to plan for a better future.

Most of the Protestant denominations in the United States whether they have coordinating boards or not will stress the importance of their members supporting community welfare agencies whether under voluntary or public auspices.

Protestants are urged to give moral and financial support to non-sectarian agencies as well as their own church related institutions.

The National Council of Churches composed of 29 denominations representing over 33 million people, has a Department of Social Welfare in its Division of Christian Life and Work (Headquarters : 297 Fourth Avenue, New York 10, N.Y.). The variety and scope of this department is extensive. Some of its major responsibilities lie in the following fields.

### *1. Representative and Spokesman for Protestant Social Welfare*

The Department acts as a representative of Protestant social welfare to many public and voluntary agencies. As a representative of the National Council of Churches, it works with many government agencies.

### *2. Statements and Publications*

Church and secular groups look to the National Council of Churches for statements regarding the position of the Protestant church on social welfare issues. Recent resolutions have been on "Ethical Standards in Government," "Gambling and Public Morals," "The Churches and the Problem of Narcotic Addiction."

The Department of Social Welfare issues a bi-monthly Bulletin with current news of Protestant social welfare. New publications by the Department have included "Narcotics" (in cooperation with the Department of Pastoral Services) and "The Congregation Serves Older People."

### *3. Major Welfare Programs*

The broad variety of social problems that come to the attention of the Department of Social Welfare is reflected in the work of the following committees of the Department.

- Child Welfare
- Community Organization
- Family Service
- Services to the Aging
- Group Work
- Mental Health
- Welfare Aspects of Alcoholic Beverages
- Standards of Service
- Conferences
- Publications
- Trends and Issues for Sectarian Protestant social work
- Trends and Issues relating the churches to nonsectarian and public social work
- Protestant policy of social welfare

### *4. Information and Public Relations*

The Department of Social Welfare must know trends and recent developments in the field of social work so as to inform denominations, local councils of churches and Protestant welfare agencies. It in turn voices the concern of the Protestant church in vital social issues.



## 5. *Research and survey*

The Department of Social Welfare is planning some studies and surveys in the field of Protestant social welfare. Some of these anticipated research projects are :

A. What are the extent, types, and scope of Protestant health and welfare work in the United States ?

B. What are the philosophy and function of sectarian agencies and their relationship to other private and public agencies ?

C. What are the standards that should be developed for institutions, personnel, and services in sectarian agencies ?

CATHERINE LEE WAHLSTROM.

## INTERESTING SIDELIGHTS ON THE SOCIAL CONTRIBUTIONS OF CHRISTIAN COMMUNITIES

Special reference should be made to the "International Review of Missions" which devotes the greater part of its issue of October 1952 (Vol. XLI, No. 164) to questions of *Social Work in the Mission Field*. Here, in an article on "The Aims and Spiritual Background of Social Welfare and its Relation to Social Change," Mr. J. D. Rheinallt Jones, who is President of the South African Institute of Race Relations points to the sociological significance of the emphasis upon the individual in the Christian Gospel. From there he derives a vindication of Toynbee's statement that it is not predetermined factors which make history, it is rather the response of men to the challenge presented by a given situation or historic development. Thus, the first thing to do in Africa today is to strengthen by all appropriate means the will of the Africans to live, to adjust themselves to the changing conditions and to co-operate with non-Africans for the common good of their continent and of the world. Mrs. Betty Coppens deals more specifically with Social Work in Urban Areas with special reference to family life in the same part of the world, whilst the Rev. K. E. Towers draws the attention of the reader to Social welfare Projects in British Guiana. Amongst other problems he discusses the drainage and sea-defence system which is essential to Guiana, with development in education, housing improvements and public health facilities. A report from India, presented by Mr. H. S. Azariah of the staff of the Allahabad Agricultural Institute, concentrates on Christian Educational Institutions. Other articles of similar interest are on Feminine Education, on a recently founded Training Centre for Home and Family Life in Cameroon, and on Visual Educational Materials for use in backward areas.

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The Dutch Hervormde Kerk has sent us a study, "*Social Casework and Christian Faith*" by Dr. P. J. Roscam Abbing, the Chairman of its Commission on Social Work, who is both a theologian and a social scientist. Because of its interest and importance we are printing a condensation of it below.

Dr. Abbing starts by saying that the time has come to define the relation between social casework and Christian faith. Casework has met with such a success in practice because its theory presents wellknown facts in quite a new way and with a revised emphasis. "Social casework," it has been said, "resembles a piece of secularised Gospel in the practice of life." Dr. Abbing lists the decisive characteristics held in common by both casework philosophy and Christian belief : (a) The life of the Christian is a life in office. He, as well as the social worker, must not allow himself be guided by personal or private motives. (b) The Bible and social work teach us that the difference between good men and bad men is not real, or at least not basic. (c) The liberty of man is respected both in the Bible and in social work. (d) This emphasis on liberty does not mean that man is not subject to all sorts of allurements and menaces, to lusts and fears, passions and mental terrors. This too, is a fact recognised by the Bible as by the philosophy which underlies casework.

Thereupon, the author, giving a completion of his own to these general rules, goes on to explain : Casework psychology does not render the Christian approach superfluous. This is manifested in four ways : (1) Psycho-analysis sees man as the product of his past experiences. Psychagogy extends this point and adds to it the "ego," the appeal to human personality with its faculties of acceptance and rejection here and now. But Christian faith projects this concept into the third dimension and portrays the complete man not only as a product of his past (organismic school of thought) nor merely a responsible person (functional school of social work) ; but man, in his very being, is a response to the word of God. Therefore "self-realisation" is not the final word to those who are in need of psycho-social treatment : the "original illness" must be attacked at the same time. (2) Psychology as such can only demand that those who are in misery face their burden objectively, in order to make it easier to carry, or, if this proves impossible, to delegate it to the psychologist for a time. Christian faith knows about another permanent and more powerful delegation : the delegation to Him who carried our sins for us. (3) We agree with psycho-analysis that no cheap consolation must be offered to those in distress, rather they must be guided to a realistic self-discovery. But we add that this must be done in an atmosphere of forgiving and consolation in accordance with the Gospel. (4) Christians occupied in social work will give guidance in ethical questions. While they must leave the decision to those immediately concerned, they can make it quite clear that there are commandments of God which nobody transgresses without eventually doing harm to himself.

These points were only meant to complete, in a Christian way, what casework philosophy has to tell us. If, however, this philosophy allows itself to be driven into an ideology exaggerating its practical application, the Christian faith will take a stand against it and raise objections to an over-observation of individual freedom : Too little initiative assumed by the social worker when approaching those in want of care (illustrated by the interdiction on home visits by some schools of social work) ; rigid observance of the principle of the client's consent ; ameliorative action based exclusively on the client's own estimation of the nature and extent of the problem ; and denial of the value judgment on good and evil.

Christians, Dr. Abbing concludes, are prepared to underline the protest which social work philosophy raises against the four evils of meddlesomeness, mothering, forcing and dictating, but thinks that the last word has not yet been spoken thereon.

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Under the auspices of Les Associations Professionnelles Protestantes three *Medico-Social Congresses* have been held in France since 1947. Doctors, social workers, nurses and some pastors, were invited to come and discuss problems of social life which are their common concern. The booklet, "Notre Responsabilité," (available from Dr. Kressmann, 32 Cours Xavier Arnozan, Bordeaux, for Fr.frs. 400.—), contains the minutes of the proceedings of the Third Congress held at Bordeaux in November 1951. The Report states that Protestant France is remarkably rich in all sorts of social institutions the majority of which derive from the nineteenth century revival movement. In 1950 a co-ordinating office—La Fédération des Institutions Chrésiennes—was set up with M. Michel Hanoteau as secretary. This office is in permanent contact with 250 institutions, Protestant in character, but independent of the Church. Among these are included 70 hospitals and sanatoria, 46 community centres, 42 old age asylums, 20 orphanages and 56 boarding schools. The Report deals with three main categories of problems facing these institutions: First, their plant, equipment and sometimes their methods are antiquated; second, a lack of contact with each other and the Church is to be deplored; and, third, their personnel is often isolated and sometimes not cared for in a satisfactory way. On the basis of these general statements, an investigation was made of some of the individual institutions, and suggestions were put forward for the improvement of the present situation. Effective conclusions were drawn as to what the Church, Christian doctors, nurses, and social workers could do. The next Medico-Social Congress will be held in Strasbourg, May 1953, on the subject of Health and Spiritual Life.

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The *Swedish Deacons' School* (Svenska Diakonskolan) at Stora Sköndal south of Stockholm was founded in 1898 and is the country's oldest training centre for social workers. The general course covers two years; for special training an additional two years are required. There are three curricula: The first for parish work (church work, missions, administration); the second for social work (child welfare, industrial welfare, employment and vocational guidance, care and welfare for alcoholics); and finally the third for institutional nursing.

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The *Christian Social Workers' Association*, whose chairman is Office Inspector Daniel Wiklund, unites those, in general or specialised services, who work, train or strive for Social Welfare on a Christian basis in Sweden. It is open to all social workers of Christian faith irrespective of their denominational or political adherence. This Association aims at strengthening fellowship among the social workers and it sponsors and organises local meetings and district gatherings, as well as summer conferences where it discusses the difficulties and possibilities common to social workers in their professional life.

The fifth Summer Conference took place this year at Sigtuna from 14-17 August. It discussed casework in practice, pastoral care in social work, the position of the Christian welfare worker in relation to other personnel and agencies in social fields and, finally, the special problems and opportunities created by his Christian orientation.

## "MÉDECINE DE LA PERSONNE"

Dr. Tournier, the spiritual initiator of the movement "Médecine de la personne" and the convener of a group of doctors who have met several times in Bossey presents the following account of his work to our readers. It should be mentioned that the Ecumenical Institute welcomes these meetings but is in no way responsible for them.

Each summer since 1947 there has been held at the Ecumenical Institute of Bossey an international and interconfessional meeting of Christian doctors. These meetings have been attended by more than 120 doctors, from Britain, France, Germany, Holland, Spain, Italy, Greece, Austria, Belgium, Denmark, Sweden, Norway, Finland, Colombia, Roumania, Czechoslovakia and Switzerland. The participants, whose numbers varied from 40 to 80 at the different meetings, belonged to the Orthodox Church, the Roman Catholic, the Reformed, the Lutheran, the Anglican and many more, and represented every branch of the medical profession, medicine, surgery, psychiatry, psychotherapy, pediatry, ear-nose-and-throat work, social medicine, treatment of tuberculosis and so on. Mention should be made right away of the close bond which came into being amongst them. This resulted from the faithfulness with which they came to Bossey: several have been to every one of the six meetings, almost all to most of them, the majority to more than three. A contributory factor was, in addition, the duration of the meetings—every year one full week of life in common. Thus we may say that the group now constitutes a true fellowship, profoundly linked by bonds of both personal friendship and spiritual communion, aware of its missionary calling within the medical profession.

But what has particularly helped towards this consummation is the important place given in these meetings to the "mutual introductions," in which each doctor speaks not only of his medical views and his religious convictions but of the experiences of his personal life, his own illnesses, his own sorrows, his own difficulties. It is this which has given these encounters an entirely different atmosphere from that of a medical congress, or even of many meetings of Christian doctors where the discussions remain on a purely theoretical plane. On these occasions, we make the discovery that doctors, constantly called on as they are to help others in their distress, have their own distresses also, sometimes positive dramas, often kept secret, and that they are usually desperately alone in face of these sufferings, even when they do belong to a church. That is what makes these doctors come back and back to Bossey, in search as much of concrete help for their own lives, an experience of the grace of God, as of a new slant on medicine and on their work. To the diversity of nationality, confession, branch and development we may add one further diversity: certain of these doctors are God-fearing men taking an active part in the life of some parish and led to Bossey by the urge to integrate their faith into their profession, but most of them sit lightly to the Church, and avow their uncertainty before its dogmas and demands, the poverty of their religious convictions and their devout

living. They come to Bossey because they suffer under this moral loneliness which I have just been describing, or else because they are preoccupied by purely medical considerations. They are worried about the way in which medicine is developing at the present time : they feel that even if the purely scientific medicine taught nowadays in our Faculties has brought us tremendous progress it remains none the less incomplete, in that, though it may hamstring plague and pneumonia and malaria, it is still seriously troubled by the rising tide of nervous affections, functional disorders, moral dramas and the rest which now send far more people than anything else to the doctor. They note a lowering in the ethical level of the medical profession, the undesirable effects of a progressive commercialisation and nationalisation of medicine, of specialisation carried to extremes, of technological automatism—in short, of a depersonalisation of medicine. They hope to safeguard and restore the human character of their profession, and have a feeling that in a group such as that at Bossey they may find the right path, both for their own careers and for the medical profession as a whole.

The presence of such colleagues as these—often very notable figures, and ones usually not present at the ordinary meetings of Christian doctors—has given the Bossey gatherings a very particular flavour and scope. The point is not only to foster the participants' faith as among fellow-believers, to maintain their loyalty to Christ and their Christian virtues of conscientiousness, charity and humility in the exercise of their vocation. It is to focus on medicine itself and its efficacy, the medical teaching which is its basis, a truer conception of man and of disease ; it is to see whether it is possible to find in the Christian revelation the answer to the inadequacies and evils from which modern medicine is suffering ; it is to seek a fuller medicine, a medicine of man as a whole, whose unity entirely eludes scientific analysis. Scientific analysis shows us only what is animal in man : it gives us an objective acquaintance with physical, chemical, physiological and psychological phenomena, and the laws of causation which govern them. But the things which are specifically man's—his moral consciousness of self, his awareness of his destiny—cannot be got at by this method. And these phenomena of his consciousness play a vital part in the unfolding and development of all illnesses, both physical and psychical. So that complete understanding and complete treatment of the disease are only possible if it is examined under its two aspects simultaneously, its causal mechanism studied by science and its ultimate significance which only the Christian revelation can fully realise.

Without, therefore, dropping any of the scientific knowledge acquired and the technical treatments available, we have here a new factor, that of personal contact between doctor and patient, not merely emotional but spiritual, which assists the latter to seek out the true significance of his illness and to experience the action of grace. Thus the Bossey group is becoming more and more well-known in medical circles as a genuine "school." It is to some extent akin to the psycho-somatic school, to the psycho-analytical spiritual school of Jung, and to V. von Weizsäcker's "anthropological medicine." Like the first of these, it is a reaction against specialisation and exclusively analytical treatment, a search for unity and synthesis in man. Like the other two, it allows of an ultimate determinism regarding life and disease, a referring-back to the spiritual aspect of man.

But the spirit, to Jung and Weizsäcker, is only the immanent spirit, which may have God as its primal source but knows nothing of God as a presence, an



intervention, a person, Who speaks to man and thereby makes him into a responsible being. And it is just that which distinguishes man from the animals. There could be no such things as "medicine of the whole man" if man is not considered under this aspect which is peculiar to him, as engaged in a dialogue with God, responsible before Him, reconciled with Him by Christ and receiving from Him the Holy Spirit. That is man as the Bible reveals him to us : the spirit, according to the Bible, is not one part of man, side by side with his body and his psychical make-up, it is a Divine force animating that body and that psychical make-up and conjoining them, it is that personal relation with the living God which orders his destiny and makes him no longer an animal but a person. Hence, the task of the doctor cannot be confined to the technical treatment of the patient : he must also help him to achieve this fullness of humanity, the source of harmony and health, to become a person, and to this he contributes by that man-to-man relation which grows up between the two of them, a kind of "existential communication" (Binswanger) which is in itself a basic therapeutic agent. Hence the expression "medicine of the person" as the name by which this new conception of medicine worked out at Bossey is now known to the medical profession.

It is obvious that this demands of the doctor a personal devotion not required of him by pure science. For this reason "medicine of the person" concerns first and foremost the person of the doctor himself (Plattner). He can only help his patient to become a person in the same degree to which he has become one himself, experienced grace, been taken by Christ, received by personal contact that birth by water and the Spirit of which Jesus spoke to Nicodemus the scholar.

Obviously, I cannot list here the thirty-six papers presented and discussed in the course of the meetings ; they may be divided into four principal groups, the elaboration of a new medical anthropology, of a new conception of disease, of medical practice and of the doctor's personal discipline. In addition, one hour each morning was devoted to joint Bible study, in order to find what light it sheds on the subjects dealt with at the conferences.

At the 1948 meeting, a message to the medical profession was drawn up, and later disseminated in medical periodicals. A summary of some of the papers at the 1949 meeting was published under the title *Die Neue Sendung des Arztes* (Tyrolia-Verlag, Innsbruck, now reprinting). A booklet in three languages, entitled *Christian Physicians*, has just appeared in Holland, giving details of similar movements in numerous countries (see page 29). National conferences and local, confessional or interconfessional groups of doctors, inspired by the Bossey meetings, are being set up in various countries. At the same time, for the development of medicine the personal publications of the doctors belonging to the Bossey group are just as important : I recently totted up more than 35 books on the subjects I have just been mentioning, and over 65 articles on or inspired by the Bossey meetings, in the most widely-varying medical reviews, from Christian medical papers such as *Geloof en Wetenschap* in Holland, and *Orizzonte Medico* in Rome, to big papers like *Le Concours Médical* in Paris, and *Medicina Clinica* in Barcelona.

PAUL TOURNIER.

## MEDICINE AND THEOLOGY DISCOVER EACH OTHER

Dr. Bornikoel, who is a doctor and a pastor at the same time, is one of the leaders of the Evangelical Academy Hamburg. In his contribution he gives a concrete picture of groups and institutions concerned with the relationship of Faith and Medicine as well as of questions and discussions in this field in Germany.

Since the end of the second world war valuable work has been begun in the sphere where medicine meets theology. The bodies really responsible for this work are the new Evangelical Academies, of which there are now fifteen in Germany; some are in the Eastern Zone, but the majority are naturally in the Federal Republic. The conference for doctors arranged by the Evangelical Academies and the resulting doctors' groups are thus the heirs of the "Association for Doctors and Theologians" founded in 1924 by Dr. Carl Schweitzer in Berlin-Spandau. The organ of this Association entitled "The Doctor and the Pastor," attracted considerable attention, on account of the subjects raised and also through its influence on its readers. In the middle 1930s the Associations and their publications practically ceased all activity. Their quiet work became submerged by the upsurge of political discussion and lost some of its workers. We are all the more grateful that (although the dialogue ceased between the doctors and the Church) the idea went on growing quietly and is today universally accepted. A printed organ for the exchange of views was started again—the "Doctors' Letter" published for many years by Dr. August Knorr of Tutzing. A whole series of these "Doctors' Letters" appeared at irregular intervals between 1948 and 1950 simply numbered and in manuscript form, the size of a small newspaper; they contained rich material from the lectures and discussions of the growing number of conferences and meetings. They helped to keep the separate groups informed about each other and tackled the problems raised. We must now enquire into the *nature of these problems* which lead to the formation of professional groups on a Christian basis.

As after the first world war psycho-analysis (Freud, Adler, Jung) began to gain general interest also in church circles, so now new interest was aroused in the method of healing known as *psycho-therapy*. In Germany there is much interest in the psychology of the subconscious, but at the same time many theologians, and also many doctors, regard it with deep suspicion. It is therefore important to re-examine the fundamental questions. On the one hand the question arises, "Is the existence of psycho-therapy a proof of the inadequacy of spiritual care? Is it a reproach on the Church?" The answer is that it is a reproach, in the sense that the Church has lost the gift and the power of healing that existed in the early Christian community. But where psycho-therapy is rejected by Christians because it is bound up with certain underlying "Weltanschauungen," then the theologians say, "But it is not only medicine which is sick. Theology is sick, the Church is sick—they are all in the same hospital." Ultimately what we seek is not to emphasise differences in outlook, not to make astute definitions. We want to learn from one another, respecting each other's work, by forming contacts

with people with widely different traditions and attitudes. This exchange and co-operation is expressed in the title of one of the two academic circles in Hamburg which is studying medical questions: Psychotherapy and Spiritual Care. The members meet every month, and also have a weekend conference in the summer. This circle has been in existence five years and has not yet reached the end of subjects for study. The lectures (to which increasing attention is paid) tend more and more to go beyond the narrower psychotherapeutic field of suffering and cure; they rather examine the changes in the medical concept of man and they deal with the relationship between healing and salvation in the New Testament and have in mind *psycho-somatic* medicine, rather than the field and methods of psychotherapy, as a basic principle of internal medicine and of medical science as a whole. A conference of doctors and hospital chaplains arranged by the Guntershausen Academy in Hesse took as its subject "the two-fold cause of ill-health." And in Hamburg during the last few years we have been studying "Medizin in Bewegung" (Medicine in Transition), the book by the Heidelberg doctor and scientist Richard Siebeck, which is well known to most medical people today. It shows the doctor, equipped as he is with all his special skill and knowledge, as the brother of the pastor.

A new problem raised by Zaiss and Gröning and their followers, expressing the deep disturbances of the post-war years, is the problem of the *unqualified practitioner*. This problem has been examined, bearing in mind the renowned Blumhardt, in the Evangelical Academy at Tutzing, in Düsseldorf and in Hamburg, under such headings as "Healing and Miraculous Healing." Many doctors took part in these groups.

But the concerns could not exclude the far older metaphysical questions, which had been pushed aside by the (temporarily) supreme authority of the science of cause and effect. In the Evangelical Academy at Herrenalb in the Black Forest (Baden) the doctors examined Professor Ehrenberg's book, "Metaphysics and Biology." In Hamburg discussions focussed on the relation between body and soul, between Eros and Agape, and on the problem of death. At the Bavarian Academy at Tutzing the discussions were about pain, the use of drugs etc. Among these subjects is also included the profound letter written by Professor Victor von Weizsäcker to Dr. Knorr in 1947 on the question of "Christian" medicine (printed in the first "Doctors' Letter" 1948). Finally, the problems of "medical anthropology" were expounded before the annual conference of the Studiengemeinschaft der Evangelischen Akademien in 1948 by a group of Professors of Medicine, again led by Victor von Weizsäcker.

But the above mentioned letter involves all the practical questions of *medical ethics* which came up all the time during the few days of discussion together, raised either by the fellowship of the group or by special themes. "The Evangelical Academy is not an advisory bureau on metaphysical and religious problems. It asks, 'Doctor, what is your relation to God?'" asserted a theologian. His sentiment was echoed by a dentist, who described the extremely human aspects of his work and, in answering the question "How are we to face these responsibilities?" he pointed to the decisive role of prayer.

Of course, Protestant doctors can be brought together on an organisational basis. For certain purposes it may be important simply to know who is a Christian and who is a Protestant. In the Rhineland-Westphalia district, for instance, in addition to the conferences and activities of the Evangelical Academy, professional associations on a Christian basis are envisaged by Dr. Gallenkamp, the



surgeon. They are being prepared simply by listing all the Protestant doctors. Similar projects are afoot in Hamburg. We shall, however, never be able to rest satisfied with this, because in our secularised age nominal membership of a church gives little indication of a man's real outlook. It will always be necessary to think out professional questions again and again, from the standpoint of the Christian faith. On the other hand, many people, who have no time or inclination for a lot of discussion, would feel comforted and sustained, if they were members of a large brotherly community.

Lastly doctors are constantly encountering the natural and psychological problems of *marriage and the family*. Entire conferences of doctors, theologians and jurists have been devoted exclusively to the question of marriage. Special groups under the guidance of doctors have been formed to examine these questions. In many cases they have tried to do more than tackle one single question; they have examined other difficult questions in the field of social hygiene. The group of doctors and theologians at the Evangelical Academy of Baden has thus discussed the whole problem of marriage: Eros, adolescence, crises, responsible parenthood, and single life. The study group on eugenics and birth-control of the Evangelical Academy at Hamburg had already discussed abortion, birth-control and the problem of artificial insemination. In the Eastern Zone the church had already expressed its views about birth-control, but until recently the question of responsible birth-control had not been generally considered. The two opinions from Hamburg (1950) and Baden (1952) were welcomed for the much-needed light they threw on the matter, although many circles still feel misgivings about interfering with the so-called "natural" course of events.

B. BORNIKOEL.

## PROFESSING CHRISTIANITY AND THE PRACTICE OF MEDICINE

Those who want more detailed information about the problems Christian doctors are facing today and about the organisations and groupings of those doctors are greatly helped by the Dutch periodical "Geloof en Wetenschap" (Faith and Science) which has devoted a *special number* (September 1952) to "*Christian Physicians*." It is edited by Dr. Eeg-Olofsson, Sweden, and Dr. J. ten Kate, Holland. After an introduction by the editors, Dr. Paul Tournier, Geneva, sharpens the focal issues regarding the relation of Christian faith and the medical profession. Professor Richard Siebeck, Heidelberg, one of the most outstanding Christian doctors and scientists in Germany, gives an admirably comprehensive introduction to the many subtle questions which are subsumed under the title: Does there exist a Christian Medicine? The larger part of the issue is devoted to factual surveys about associations of Christian doctors in various countries, their work, and their concerns. The countries covered are: Burma, Ceylon, Denmark, Finland, France, Great Britain, Greece, India, Japan, Netherlands, Norway, Pakistan, Sweden, Switzerland, and the United States of America. The editors are conscious of the fact that the selection of countries, as well as the presentation of fields in the respective countries, are rather arbitrary, depending on individual relations and personal knowledge. They hope that they can continue,

improve and extend their work of research. All articles and reports are written in either English, French or German and summarised in the other two languages. With their very limited publishing staff they cannot be expected to handle the language problem perfectly. However, they indicate a line here which merits being followed and developed further. We warmly applaud the efforts of the editors and share in their hope that they may create an adequate instrument for the spiritual deepening of the work and widening of contacts among Christian doctors all over the world. Since publishers are not named I suggest that the issue be obtained from The Editors of "Geloof en Wetenschap," Frans van Mierisstraat 41, Amsterdam, Netherlands. It contains 64 pages and costs Swiss Francs 1.25. In order to promote its circulation I shall refrain from giving in this bulletin the addresses of any of the Christian doctors' groups which are listed in the periodical.

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The Rev. Henrik Hauge who is the Director of the Ecumenical Institute in Oslo has sent the following report as an example how doctors are working together with the Church in Norway.

In the spring of 1939 a group of medical doctors and pastors met in Oslo in order to get acquainted and to learn from each other's experiences. In the course of conversation it became evident that both these professional groups were constantly preoccupied with one question: what the church could do to help all those who need help in solving sexual problems. Experience proved that such difficulties were apt to arise just as frequently among ordinary church people as among the more secularised, but so far the efforts of the church had mainly consisted in resolutions and warnings. In order to do something more creative the doctors and pastors decided to collaborate, and the team was named *Kristen Hjelp* (Christian Help).

Since then the *Kristen Hjelp* has been endeavouring to carry out its programme. Ten booklets and one minor book have been published and the number of copies exceeds 100,000, which is a pretty high number in this small country. These publications have all dealt with problems related to sex, one is for girls, one for boys, one for engaged couples, one for newly-weds, one for seamen etc. Usually there have been one or two authors of each booklet, but the manuscript is always criticised and sometimes rewritten by an editorial committee and the whole team before publication. At present two more booklets are under preparation.—When sex education was introduced in Norwegian schools, *Kristen Hjelp* took the initiative in getting two able Christian pedagogues to write a textbook for college students and a handbook for teachers in public schools.

Beside this literary activity *Kristen Hjelp* has also tried to help people more directly. For some time marriage schools have been arranged in various congregations in Oslo, and they have never failed to interest young people. For several years a psychiatrist was functioning as secretary for the team and giving advice to people who had personal problems and who had got in touch with *Kristen Hjelp*. After a while, however, the number of clients increased so tremendously that he had to suspend this service. Since then the team has been trying to establish a counselling centre in Oslo. There have been many difficulties to overcome, and for several reasons it will be necessary to start in very modest forms.

On November 7th the Oslo office will open for the first time and from then on there will be consulting hours twice a week. One doctor, one pastor and one secretary will be present each time. Admittance is free for everybody.

In ordinary meetings Kristen Hjelp discusses topics of common interest for pastors and doctors. Sometimes specific problems, as for instance the question of artificial insemination, have been debated during several meetings. Upon the initiative of the bishops of Norway, Kristen Hjelp has prepared a statement regarding the Christian attitude towards family planning.

Occasionally Kristen Hjelp has arranged or participated in larger conferences for doctors and pastors, sometimes even with representatives from the other Scandinavian countries.—Initiated by the group in Oslo, doctors and pastors in other districts have met to discuss common problems. In Stavanger this has resulted in an advisory centre which has now been functioning for several years.

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The following report was sent in by Dr. L. Ward Kay, General Secretary of the *Methodist Medical and Dental Fellowship* :

"This Fellowship was founded in 1948 to 'promote and maintain the acquaintance and fellowship of the members and thereby the fuller service of the Church and the welfare of themselves.'

"It is open to all qualified medical or dental men and women who maintain an interest in Methodism. Students for these professions may become Associate Members.

"In practice the Fellowship has brought the Methodist members of these professions very much nearer together as a Register is published regularly and it has established a link with Students on the one hand and medical missionaries on the other. Definite financial help in a small way has been afforded to medical missionary work.

"Periodic literature is sent to all members and associate members and a General Meeting meets once a year. Local branches number two at present, the London one being very successful. It is, of course, only in a densely populated area such as the Capital that local groups could really be expected to succeed as members of these two professions are always limited as to the amount of time they can spare.

"The isolation of many of us in these professions who are doing Christian work in Methodism has been very largely bridged in this manner so that although the majority of the members may never meet one another we are all the richer for the specific knowledge of one another's existence and similar convictions."

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The Institute of the *Arbeiders Gemeenschap der Woodbrookers*, Bentveld (Holland) invited a group of doctors for a weekend conference on November 15-16. The discussions centred on the significance of the changing structure of society in relationship to the medical profession. Dr. van Biemen himself, who is the Director of the Institute, opened the meeting with a lecture on the intellectuals in present day society, pointing to the fact that, to a certain extent, doctors are experiencing, with the intellectuals, the loss of their position of leadership in modern society. Prof. Dr. Querido, a physician, carried this analysis further,



with special emphasis on the professional situation of the doctor and the medical scientist. On the second day of the conference another track was taken by Dr. J. W. Bos who spoke on new insights of psychology into the problem of man in a changing society. Conclusions were drawn as to the results of these developments and insights for the medical profession as well as for the task of the doctor in regard to the spiritual health of society. The conclusions worked out by small study groups were presented to the plenary by Dr. Heering. The report will soon be available.

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Lately the *Evangelical Academy Berlin-Brandenburg* has devoted a good deal of its activity to questions concerning doctors and pastors. In May there was a conference on Psychotherapy and Pastoral Care which was itself a follow-up of a former doctors' conference. In September students of both theology and medicine were called to discuss together practical questions of "Pastoral Care as a Profession." A group of doctors meeting at Potsdam (Russian Zone) in October dealt with the question of the conscience. Another conference for doctors was held in November when the present health insurance system and its repercussions on patients and doctors were examined. In addition to the Director of the Academy, Dr. Müller-Gangloff, Pastor Koch and Professor March, a leading professor of medicine in Berlin, are doing this kind of work. Reports are available from the Secretariat of the Evangelische Akademie, Jebenstrasse 3, Berlin-Charlottenburg.

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Among the various vocational groups sponsored by the Evangelical Academies all over Germany the *joint doctors-pastors groups* are of special interest. In Southern Germany the group in Stuttgart, sponsored by the Evangelical Academy Bad Boll, is one of the biggest. This group, under the chairmanship of Oberkirchenrat Pressel (Birkenwaldstrasse 26, Stuttgart), addresses itself to some 125 doctors in all branches of practice and has thirty non-doctor members (pastors, teachers, nurses, social workers). Despite the fact that these people are heavily burdened with professional duties, attendance at the regular bi-monthly gatherings is excellent. The meeting centres round a lecture given by a theologian or a doctor dealing with basic questions of faith in our time and frontier problems of theology and medicine, and is followed by a discussion. Among the subjects recently dealt with are the following: Truth at the Sick-Bed; Psychotherapy and Pastoral Care; What Does the Doctor Expect From the Pastor? and conversely, What Does the Pastor Expect From the Doctor?; Life and Vocation Under Spiritual Primacy; Angina Pectoris—A Symptom of Our Time; etc. A recently-formed Bible Study Group holds interim meetings. It bears the spiritual responsibility for the work of the larger group.

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In addition there is another organisation "*Arzt und Seelsorger*" (Physician and Pastor) whose members are Protestants and Roman Catholics of various professions, i.e. educators, psychologists, vocational guidance consultants, all

in close contact with psychotherapists of Christian orientation. They issue a bulletin under the title of the organisation (Editor : Dr. Dr. med. Wilhelm Bitter, Gustav-Siegle-Strasse 43, Stuttgart) ; they hold regular meetings, and cooperate with similar groups in Switzerland. Their influence is increasingly felt in many spheres of life in Southern Germany.

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Some months ago the *Congregational Mission's physicians* and the staff of Ryder Hospital at Humacao called together about twenty-five physicians. The frame of reference of the meeting was that of the Evangelical faith. In addition to the basic theological questions dealing with the vocation of the Christian doctor, the group discussed the over-population problem which is the key social problem on the island. The fact that Puerto Rico is in a Roman Catholic culture makes it all the more important for the Protestant physicians there to think through their position in regard to planned parenthood. There was some discussion also about the Christian physician's attitude toward sterilisation, which is a rather common procedure in the government hospital, and in the institutions concerned with the over-population of the island. The group felt that further attention should be given to these problems and it hopes to continue to function and to hold meetings three or four times a year.

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The relationship of Christian Faith and the Medical Service has many special aspects, one of them being pastoral care and psychotherapy, another marriage and sex life. We have not taken them into consideration because they are subjects which need special treatment. In this bibliography we list only a few books dealing with the general questions which have been brought to our attention. We had intended to produce a review of all of them, but we could not find a sufficient number of competent reviewers ; thus we think it fairer if we do not give any review at all.

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## A BOSSEY SUMMER

During the summer, over and above a consultation on Social Work (reported in detail elsewhere), and a large conference of Educators, the first in early July, the second a month later, four outstanding study courses were held at Bossey. One was for ministers (June 10th to 25th); one for laymen (July 6th to 13th); one for theological students (July 15th to August 4th); and the final one for young people active in industry (September 6th to 13th).

We shall touch briefly on aspects of these four courses which may be of special interest to readers of the Bulletin.

Before going into the separate courses, we may make one general observation which is both gratifying and challenging: the new Bossey buildings now allow for sizeable gatherings. Thus we had 80 theological students, and also about 80 men and women engaged in the field of education. The challenge of these otherwise encouraging figures lies in the fact that close and vital contacts and team-work are correspondingly more difficult to achieve.

*The Ministers' Course* concentrated largely on problems which the changing conditions of rural life pose for the rural Church. Here it is to be regretted that we did not arrange for the participation of a few more laymen (we had two) who could have spoken as experts in this field from the laymen's practical point of view. It was generally agreed that the social patterns which had made the parish church the true center of village life were tending more and more to disappear. In some European countries one could go so far as to say that this social structure had completely disappeared.

New agricultural methods, the role of the machine, the increasing economic difficulties of farm tenants, the attraction of town life with its lure of higher standards of living,—all these had led to a disintegration of the rural community and the cohesive power of local traditions. The Church was today in danger of losing the farmers in the same way it had lost the workers a century ago. New approaches and doubtless new forms of action had to be found. No simple remedies lie at hand to cope with the problems this diagnosis revealed. It was strongly felt that this was a problem of ecumenical scope, and that it urgently required continuing study and consultation. A meeting of American and European experts on this subject has been planned for the summer of 1953.



In the *Theological Students' Course*, one of the important themes was *Democracy*, its roots, its implications and its present crisis. The purpose of this "Christian critique of Democracy" was to challenge the thinking of theological students in a domain that they are all too easily tempted to leave to others. The debates were very lively at times, thanks to the able chairmanship of Professor Kraemer, and the presence of challenging speakers such as Professor Lehmann of Princeton, Professor Ricœur of Strasbourg and the Rev. Marcus James of Jamaica.

*The Laymen's Course* is a regular feature of the Institute's life, the one period of the year when laymen from all walks of life are given the opportunity to experience an ecumenical fellowship and to come to know the whole scope of the Ecumenical Movement. It seems that in a number of countries there is still a wide-spread notion that Bossey is open only to a "select" group of "top" people. We will be grateful if our readers will help scout that idea and draw attention to the fact that in addition to the specific professional conferences and courses, the Institute provides general courses which are open to all.

This year the chairman of the Laymen's Course was Professor William Wolf of Cambridge (Mass.). The morning periods were given over to such questions as "How to read the Bible," "Our stumbling blocks," etc., as well as to lectures on the Christian faith. In the late afternoons, different aspects of the World Council of Churches were discussed. A good deal of time was left free for excursions, sports and personal contacts.

*The Conference on Christian Education* was prepared with great care by the Director of the Institute after consultation with leading Institutes of Christian Education in Britain and various other countries. Its theme was the relation between Church, State and School. After introductory presentations, several commissions were named and set to work. Their report has been issued and is available for those who would like to receive it for study. Twenty nations were represented. The teachers came from all types of schools, ranging from kindergarten to university level. It was soon found that the scope of the questions raised was too complex to be dealt with in a six-day conference and in so large a group. Therefore, the final report concentrated mainly on the responsibility of the *Church* in its relations to the secular State and the existing school systems.

*The Course for Men and Women in Industry* was faced with certain difficulties in recruiting its delegates. September, being so near to the summer holidays, proved a difficult time for many to get away. It also became clear that in some countries we do not yet have sufficient contacts with the industrial world to arouse the required interest and effect the necessary leaves of absence. Some found our Bossey program too "churchy." But in the end a very eager and lively group of about 20 men and women met together. The present trends of industry, the unfulfilled demands of the workers, the aims and significance of trade unionism,—these were some of the subjects which elicited intensive discussion. Thereafter, introductions, followed by group discussions, were given on a series of basic questions such as the Biblical view of man, the "golden rule," and God's demand for equity and mercy. It was discovered that Bible study could be a very lively matter, and some who had come determined to go for a walk during study periods confessed later that they had found these study periods to be the most valuable part of the Course. They discussed at length how to spread the ideas and concerns studied at Bossey in the working communities to which the participants belonged, and we gather from letters received that in several cases there has been

significant action instituted as a result. It is one of the fine characteristics of Laymen's Groups that they tend to put into practice the theory they discover.

November 1st was a great day in Bossey history. The official opening of the Graduate School of Ecumenical Studies (which had in fact already been in operation for a month and on which we shall report at a later time) took place in the presence of Geneva authorities from both State and University, the School being officially associated with the University through the Faculty of Theology. The Director of the Institute, Professor H. Kraemer, was awarded the title of Professor *Honoris Causa* of the University of Geneva.

But for old Bosseyans the most moving moment of the day was the celebration of the first service in the new Chapel that evening. We are happy over our new Chapel and its beautiful simplicity. It was built on the place formerly occupied by the old "Pressoir," behind the 12th century tower. The stone walls of the Pressoir and the tower have been kept as they stood and finished on the western and south-eastern sides by glass windows. The ceiling is supported by old wooden beams. The interior arrangement is not yet fully completed: a Chapel to be used by various Confessions, one which should not offend any of them, is not easy to plan. But short services are held there three times a day. Bossey at last has its regular place of worship where one can retire for prayer and quiet.

SUZANNE DE DIÉTRICH.

## SOME ITEMS CONCERNING LAYMEN'S MOVEMENTS

### International and Ecumenical

At the meeting of the *International Missionary Council* at Willingen, Germany, special attention was given to the function of the missionary agencies in relation to both Older and Younger Churches. In this connection it was stressed that the missionary societies and councils should be increasingly concerned with the recruiting and training of people going abroad in secular occupations. The report of Group IV of the Conference includes this paragraph:

"We believe that God is calling the Church to express its mission not only through foreign missionaries sent by the boards, but also through an increasing flow of Christian laymen and women who go out across the world in business, industry and government, and who do so with a deep conviction that God calls to them to witness for Him in all of life. The Churches should be alive to the strategic importance of the spread of the Gospel by such people. The International Missionary Council is requested to explore ways whereby the churches can prepare and advise such lay people, linking them to the churches and foreign missionary agencies in the areas to which they go."

A considerable amount of work along this line is already being done in some countries by various agencies: In Switzerland a preliminary experiment is being made; the World Student Christian Federation is taking an active interest in the matter, and so is the Churches' Commission on International Affairs. This is a new orientation for missionary activity, and most of what is being done at the moment is being carried on experimentally. It is not, of course, just a matter of obtaining added technical assistance for the work which is already being done

by missionary societies ; underlying this approach there is the basic concept of the witnessing responsibility of every Christian man, whatever his profession or vocation may be.

\* \* \*

The following is an excerpt from a Report submitted by the Organisers of the *German Evangelical Church Rally* ("Kirchentag") :

"Each successive Rally has a different aspect. The fourth, held in Stuttgart from August 27 to 31, was a Rally of reflection.

"The free churches and other communities which in the past were frequently in a position of some antagonism to the official State churches felt, as they said themselves, "at home" at the Stuttgart Rally. Prayer meetings, morning worship and services of communion saw thousands of people gathered together even quite early in the morning. The study on "The Message of the Bible," with special reference to Exodus 12, 14 and 16, which was arranged for three successive days and in twelve separate places, in big halls and tents, was to many of those attending the most important event of those days. A most valuable function was performed by those lay men and women who stood by until late at night ready to provide pastoral counsel. One visitor from abroad said how surprised he was to see how much time people had for God. And this getting back to the sources, the Scriptures, is likewise demonstrative of a healthy trend among Christians and church members. At the first three Rallies, in Hanover, Essen and Berlin, the Christians pushed ahead swiftly and vigorously into the field of labour and political affairs, economics and sociology, family and education. A breathing-space was now required, and new forces had to be recruited.

"Evangelism was given a prominent place as well as discussion. Groups of young people visited prisons and hospitals, and gathered in the big public squares of the city for meetings. Representatives of the younger churches stood in the open air to bear witness to their faith and speak on the life of their own churches. In twenty-three factories there were meetings of workers, at each of which one layman and one pastor spoke ; speakers included the Bishop of Berlin and the American trade-union leader Al Whitehouse. No previous Rally had been so markedly missionary in character as the Stuttgart gathering.

"Particularly notable was the sense of ecumenicity. For the first time there were not only individual delegates from churches abroad, but considerable groups of church members, chiefly from countries bordering on Germany, such as Austria, France and Switzerland. And for the first time these delegations were more than mere visitors : they took part in the talks, Bible studies and discussions, and spoke at the "presentation evening." Men such as Moderator Cockburn, of Scotland, and Bishop Corson, of the United States, expounded their views, and the Swiss theologians Lüthi, Ed. Schweizer and Ed. Thurneysen helped very considerably towards determining the intellectual position of the Rally.

"If the Rally can be said to have a political part to play, it does so on what may be termed a pre-political level, showing people how they can help and heal others on the basis of their decision to follow Christ, permeating society, whether in the Church, the family, the nation, the State, in the factory or the shop, town or country. The five study groups dealt with all these questions ; the discussions resulted not so much in pragmatic solutions as in taking the basic decisions



contained in the Rally's slogan, "Therefore choose life," more as the focus and less as the point of departure than might have been expected.

"Fundamentally new themes were discussed by study group V, which dealt with the problems raised by the dissolution of the village in an age of mechanisation and urbanisation. A special interest was taken in the question of free time and of the proper upbringing of children.

"There were lively arguments in study group III when endeavours were made to see the significance of "Therefore choose life" when applied to life in the nation. The discussion mirrored very accurately the division of views within the German people on the question of rearmament. Dr. Heinemann hit on the right thing to say in this situation when he declared, before an audience of over two hundred thousand people at the closing meeting in the Rosensteinpark, 'We are not vouchsafed a united recognition of the way God enjoins upon us to follow. But this must not discourage or embitter anyone. It causes us to stand all the more steadfast in our personal responsibility.'

"For 1953 it is planned to hold the Rally in Hamburg. Once more it will have an altered situation to face as regards the Church. It seems probable that those who are to be welcomed as ecumenical guests and to help give the Rally its special characteristics will be chiefly Scandinavian and British. The Hanseatic towns of the Baltic and North Sea coasts, Lübeck, Kiel and Bremen, together with the province of Northern Hanover, are to be associated in the preparatory work. Thus once again it will be true to say that each successive Rally has a different aspect."

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The first Conference of *International Baptist Laymen* ever to be held took place at Rüslikon near Zürich (Switzerland) from 3-9 July 1952. Participants were guests of the American (formerly the Northern) and Southern Baptist Conventions of the U.S.A. Representatives of 14 European countries under the leadership of the Rev. S. A. Turl (England) and Mr. E. Schröder (Germany) discussed the following subjects, under the general theme of "The Stewardship of Life": The Layman and Evangelism; The Layman and Religious Education; The Layman and his Social Relations. Bible lectures were given on the layman and his time, his talent, his profession, his money, his home. A special session was devoted to consideration of the subject of recruiting and training of laymen, and lay preaching. Factual reports on what Baptist laymen do for their Church were given from all the different countries. A summary of the addresses, lectures and national reports is available.

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At the big meeting of the *Lutheran World Federation* which took place in Hanover, July 1952, attention was drawn to the significance of the Laity as representing the Church in workaday life. Thousands of laymen and lay women participated in the special meetings which were held for them. The Report of Section VI, entirely prepared by women, surveys some of their most urgent problems, such as responsibility for the family, birth-control, women in public life, man-woman relationship, women and the Church. All this is based, not

on some vague moral convictions, but on the doctrine of justification by faith. This doctrine thus was shown to be a vital issue of our time.

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Dr. Hans Hermann Walz who is in charge of the Secretariat for Laymen's Work in the World Council of Churches has been appointed Assistant-Director of the *Ecumenical Institute* at the Château de Bossey as from October 1, 1952. Dr. Walz will continue to be responsible for Laymen's Work in the Council. In this manner the programme of courses and conferences for laymen carried out by the Institute and the activities of the Secretariat for Laymen's Work will be fully co-ordinated.  
(Ecumenical Press Service.)

### Australia

A conference on "*The Christian in Industry*" took place on August 22-24, in New South Wales under the auspices of the Australian Council for the World Council of Churches, attended by twenty-five carefully selected Christian laymen. The group included well-known Trade Union leaders, industrial directors, managers, and personnel officers. Addresses on "What Is Industry Doing to Man," and "The Churches and the Trade Unions" were presented during the conference. A sermon on "Christian Brotherhood in Daily Work" was given on the Sunday morning. This conference was one in a series of Lay Conferences similar to those called at the Ecumenical Institute. The Australian Council for the World Council of Churches plans to extend its Lay Conference programme during the next few years to provide meetings on the national level for teachers, doctors, farmers, and similar groupings.

### Britain

Dr. Vidler, one of the Executive Officers of the *Christian Frontier Council* reports :

"The Christian Frontier Council took "The Welfare State" as the subject of its annual conference in September 1952. An attempt was made to take stock of the comprehensive body of social services to which Britain is now committed ; to estimate what effect these services are having on personal and communal life ; and to consider in what directions Christians ought to be working for further social developments. It was generally agreed that in a highly industrial age the machinery of "the Welfare State" is the best means by which a nation can obey the Law of God and by which all the members of a community can share a common life and bear one another's burdens. Even so, there are still many open questions about how the idea of the Welfare State should be worked out. The conference gave special attention to the relation between the provinces of central and local government, and also to the place and function of voluntary social services in the Welfare State. Despite dogmatic statements that are made in some quarters about the adverse effect of the social services on personal responsibility and on the life of the family, it was felt that there are also good effects

and that it is too early yet for any confident generalisations about this to be warranted. As regards future aims, the extent to which social equality depends on economic equality is a question about which there was much difference of opinion. See further in the November issue of the *Frontier*."

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Special attention should be paid to the October issue of "*World Outlook*," a quarterly edited by Mr. H. L. Hemmens of the *Baptist Men's Movement*. In this issue Mr. K. W. Bennet gives an interesting account of the International Baptist Laymen's Conference (see "International"). Mr. J. W. Beaumont writes of his experiences in Bossey, and Mr. V. G. W. Hayward interprets the World Missions' Conference at Willingen as a call to every layman.

### France

A bi-annual meeting of the *APP (Associations Professionnelles Protestantes)* was held on October 25-26 at Bièvres, near Paris, on the theme of Property and Housing. The rôle and function of property in the Bible was studied and conclusions were drawn as to the attitude of the Christian towards questions of property and ownership under modern conditions. Special attention was drawn to the crucial issue of housing. After the spiritual importance of decent and healthy homes had been emphasised the group went on to say that the Church must do something concrete about this problem which is so urgent in France. Members of the group were asked to join with other churchmen in giving substantial contributions to a fund which is to be set aside for loans and gifts to those who live in urban or rural slums and who are willing to build. Everyone who buys a house, or a car, or a luxury for himself should make a proportionate contribution to this fund, and those who have the advantage of paying low pre-war rents for their flats should make regular contributions in recognition of the fact that tenants in newly constructed buildings must pay considerably more.

### Germany

Two important bills have been ratified by the German Federal Parliament in Bonn: The law on the Distributing of the Burden of War Damages, and the Statute on the Organisation of Companies (Co-Responsibility of Workers in Management). *Evangelical circles* had to a considerable extent influenced public opinion and consultation which led to this legislation. The comments and the attitude of the Council of the Evangelical Church in Germany (EKiD) and of its President, Bishop Dibelius, which for their part were based on careful study by the EKiD's Social Department, largely helped to clarify this issue.

Two further bills will have to be ratified before the new election to the Federal Parliament in the summer of 1953. The Evangelical Church has taken keen interest in their preparation. One is the draft bill on the Family Wage and Family Allowances, and the other concerns the problem of Equal Rights for Men and Women. Several rather different drafts on the latter question have been submitted by Evangelical groups. One of them is a draft produced by the Council



of the EKID, another is a theologically well based draft prepared by the *Women's Work Department of EKID*, and there is also one presented by the legal committee of the *Social Commission of the Evangelical Church of the Rhineland*.

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The work of the Evangelical Academies is not restricted to courses and conferences : The Academies also sponsor the formation of "cells" in factories, or, of "home circles" in towns where men and women of various occupations and professions (e.g. "doctors' groups" for which see page 32) meet with their equals, often, but not always, including a pastor, and discuss problems of secular life "sub evangelio." The Academy of *Hermannsburg* which soon will move into new buildings in Loccum (Hanover) has appointed Dr. Gerd Heinz Mohr as a full-time worker for the organisation and the spiritual support of such local cells and circles. In a recent article in the "Zeitschrift für Pastoraltheologie" Pastor Wischmann points out the increasing importance of this development. It brings into being a new form of Christian community life in order to meet the needs of the people outside or on the fringe of the Church and to express the concern of the Church for workaday life in all its ramifications. Thus for instance, in the South, forty such joint groups have been set up by the Evangelical Academy *Bad Boll* which also employs a layman to organise and maintain such cells. Another sixty groups are in process of formation. These Boll Circles, as they are called, have monthly meetings. Through their chairmen, they are constantly in touch with the Academy and keep it informed on the development of their work. The Academy serves as a pooling centre for the various reports, and further helps the cells by its publications and varied programmes. The value of this reciprocal and living service cannot be underestimated.

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The Evangelical Academy *Hermannsburg* since it opened in 1946 has had 166 meetings with 10,596 participants. These include 2,658 participants in meetings for young people, 1,361 in meetings for industrialists and employers, 1,125 for educationalists, 950 for workmen, 940 for farmers, 448 for journalists, 434 for refugees, 412 for laymen, 406 for doctors and scientists, 368 for meetings on social questions, 327 for lawyers, 291 for women social workers and nurses, 265 for civil servants, 136 for artists, 100 for sportsmen, and so on.

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Pastor Dr. Nerling has been appointed Secretary of the Evangelical Academy in *Hamburg*. He is the first full-time staff member the Academy has ever had. The course of lectures given by the Academy in the University will centre around the idea of freedom and the struggle for freedom in human history.

The Academy is endeavouring not only to arrange for representatives of various professional groups to meet in study circles but to penetrate the factories by organising conferences. It is regarded as important to speak, in particular, directly to the young and adolescent workers and apprentices who cannot be reached by the local churches in the city. A youth secretary has been appointed

with this end in view. At the same time young manufacturers and trade-union representatives in industry are invited to discussions, and industrial counsellors, workers and clerks to debate the Factory Administration Law, with representatives of various political parties and of the Trade Unions. It is proposed in the near future to hold conferences for artisans and for professional women.

A new experiment launched for the first time was that of inviting the Hamburg police to a weekend conference (October 25-26), at which one of the best-known police experts in Western Germany spoke on "The Power of the State and Respect for Human Dignity."

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In November 1952 the "*Haus der Begegnungen*" (Meeting Centre) was inaugurated at Mülheim, Ruhr. The building, which formerly belonged to an industrialist, accommodates 60 persons. An old desire to have such a centre in the midst of the most densely populated area of Germany has thus been fulfilled. The building will be used for the meetings of the Church's Commission on social questions (Chairman: Dr. Karrenberg, who is an industrialist himself), for special courses for miners, for the conferences of the Evangelical Academy in *Rhineland-Westphalia*, and for retreats of men's and women's church work. The director is Pastor von Hase, the staff includes Mr. Martin Donath, formerly a secretary of the *Wirtschaftsgilde*, Bad Boll, and Dr. Thier who is the author of books on the Church and social questions.

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"*Evangelisches Laien-ABC*," a manual for the work of Christian laymen in Church and world, has been issued by Werner Natzschka under the auspices of the *Berlin Laientag*. The small and well printed pocket-book contains over 1500 catchwords giving the information which an educated and active member of the Church needs in order to render an intelligent witness in the world of today.

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The *Men's Work* of the Evangelical Church in Germany held a big meeting in Laboe last June, the central theme being the strengthening of the congregation. Special commissions worked on the unity of the congregation which is divided into special groups; on the Christian community in face of the modern world, and on the substance and the limits of Men's Work within the Christian community. A special experiment, the *Volksmissionarische Vorstoss* has made a start in Hamburg. This was an evangelistic campaign where in accordance with a well prepared strategy special quarters of the city were "attacked" with every possible means including cinema, theatre, public discussions, visits to homes; personal approaches in factories or in trams etc. The experiment is much discussed now in the German church. A manual for guiding members of men's work has been issued where especially the questions put to the Church by a Marxist ideology are answered in modern language.

## India

The *Laymen's Institutes Kodaikanal* and *Bangalore* have issued preparatory study material for those coming to the Institutes, including an introduction to "Moral Problems of a Christian in a Secular Occupation." Pointed questions are put to the lawyers, government servants, teachers, engineers and businessmen. In an article on "The Christian Layman in the World and in the Church," reprinted from the *National Christian Council Review*, Bishop Newbiggin demands : (1) a corporate effort of responsible study by Christian laymen in the same profession, with a view to clarifying the real moral and spiritual issues which confront Christians in those professions today ; (2) a theology of secular work ; and (3) a practical rediscovery of the fellowship of the Church. Mr. Rajaiah D. Paul writing on the "Christian Layman's Vocation and Function" explains that work done by Christians in the so-called secular occupations must become worship, service and witness.

## Netherlands

In the course of the last summer the conference programme of the *Institute Kerk en Wereld* included meetings on : the political responsibility of the Church ; religion and art ; primary school education ; sports ; and the sociological approach to practical questions in the life of the Church. The books of the Jewish thinker, Martin Buber, have been made the subject of a special conference. The discussion on modern problems of pedagogics, initiated last year, was continued.

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Reports on Adult Education have been received from the *Institute for Social Education* which works under the auspices of *Kerk en Wereld*. In co-operation with agricultural organisations a special course is introduced into the programme of *Kerk en Wereld* in order to train adult educators especially for rural districts. Apart from religious and cultural branches the curriculum lays stress on social psychology, town-country sociology, social ethics, and social pedagogy. This course will also provide supplementary education for school teachers, assistant secretaries of agricultural societies, and local young people's unions. In general, the courses are scheduled for three years, the first year giving general education while in the next two years provision will be made for specialisation in the education of young people, the training of women social evangelists, education for adults in rural districts, psychology and evangelism.

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On November 4-7 a big *Christian Social Conference* took place in Utrecht (Holland). Reports have not yet been received. The preparatory material, however, presents an imposing view of the vast realm of problems which was tackled by the conference. Three sections were at work on : I. The Significance of the Biblical Message for Social Life ; II. Man, Mass, Community ; III. The Organisation of Industry. The following pamphlets have been issued for study and can be had from the Secretariat of the Christelijk-Sociale Conferentie 1952,



Stadthouderslaan 43-45, Utrecht. For Section I: "Fundamental Motives of Christian Social Action," Dr. H. Berkhof; and "The Biblical Message and Social Behaviour," Prof. H. Ridderbos. For Section II, on Man, Mass and Community: "Church, Mass and Community," Dr. Roscam Abbing; "Tendencies towards Massmaking in the Factory," C. van Nierop; "On the Rural Districts," W. P. Cnossen; "Industrial Youth—Mass Youth," W. A. Wiersinga; "The Function of the Family," Dr. Diemer-Lindeboom; "Joy in Work in Modern Society," Dr. H. R. Wijngaarden; "Education to Spiritual and Social Communication," E. M. van Diffelen. Professor R. Schippers has written a historical analysis on "Man, Mass and Community," and Prof. J. P. Kruijt has presented the systematic approach to the subject. For Section III: "The Organisation of Factory Life," P. Borst; "Control in Factory Life," Dr. A. A. van Rhijn; "Control and the Independent Employer," Prof. van Muiswinkel; "Responsibility and Management in Enterprise," C. J. van Mastrigt; "Co-Responsibility and co-Management in Enterprise," J. Meynen. Dr. S. Rozemond, Dr. F. A. Kraayeveld and Mr. C. Smeenk have written papers on Social Security and Personal Responsibility.

## United States

Many American Churches celebrated, October 12th, as *Men and Missions Day*; and October 19th, as *Laymen's Sunday*. (For further information about the purpose of both see the article of Mr. Urner Goodman and the item on the Laymen's Movement for a Christian World, both in the last issue of this bulletin.) The week between these two Sundays has been set aside as Churchmen's Week for 1952. The programme set up under the auspices of the General Department of United Church Men of the National Council of the Churches of Christ included the following items—Monday: Churchman and His Home—Tuesday: Churchman and His Daily Work—Wednesday: Churchman and His Community—Thursday: Churchman and Education—Friday: Churchman and Government—Saturday: Churchman and Youth. Mr. Urner Goodman has been good enough to explain in a letter to our readers more about what this observation means:

"First—it dramatizes the newly found unity of action among the churchmen of America. Laymen's Sunday has been celebrated hitherto on various dates by the different communions and by the Laymen's Movement for a Christian World. This year there is almost universal agreement upon the one date, October 19, which brings Churchmen's Week to a climax. The celebration of Men and Missions Day within the week—on October 12—is another example. It is cheering to note this evidence of concerted action in planning. It gives hope for accord in many other lines of action by the men of our churches.

"Second—Churchmen's Week demonstrates the high purpose of United Church Men to revitalize the activity of men in the programme of the church. 'The Everyman Plan of Men's Work in the Local Church,' one of the first publications of this new general department, contains the technic for doing this—a technic produced out of the successful experience of men's work department of our several communions. Laymen's Sunday and Men and Missions Day spotlight this altogether vital operation of United Church Men in terms of a man's relationship to his own home church and also to the worldwide programme of the church in general.

"Third—Churchmen's Week portrays dramatically the fact that a man's religion extends out into all areas of his life—his home life, his daily work, his community activities—and into education, government, and the welfare of youth."

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The *National Council of Presbyterian Men* in the USA has published a handbook of about twenty leaflets separately bound dealing with basic principles on constitutions for local chapters of presbyterian men as well as giving programme suggestions for local groups.

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"*The Fellowship*," published by the Laymen's Fellowship of the *Congregational Christian Churches of America*, reports that they expect some thousand men to attend the first formal meeting of the Laymen's Fellowship of the Hawaiian Evangelical Association of the Congregational Christian Churches in Honolulu.

## CALENDAR \*

### ECUMENICAL AND INTERNATIONAL

**Ecumenical Institute at Bossey.** *March 28-April 2* Short Course for Social Workers. *April: 7-14* Conference on "Pastoral Care"; *17-22* Conference on "Sacred Art." *June 12-17* Conference on "Patterns of Church Life"; *22-28* Second Conference on the Family. *July 2-12* Vacation Course for Laymen. *August 24-28* Seminar on "The Church and Rural Life." *August 29-September 6* Conference of Medical Doctors (convened by Dr. Tournier and his co-workers). *September 11-16* Conference on the relation between Philosophy and Theology. *November* Consultation on "A Theology of Lay Work."

**Ecumenical Work Camps.** 1953 *January*: Assam (North India). *April/May* Thailand. *May*: Philippines. *May-September* over a period of four weeks or more in Austria, Belgium, Britain, Finland, Germany (including West Berlin), Greece, Holland and Italy. For programmes apply to Youth Department (Work Camps), World Council of Churches, Geneva.

### BRITAIN

**Baptist Men's Movement.** 1953 *March 13-16* Swanwick. Annual Conference; *April 14* Bloomsbury Central Church. Annual Rally.

**Christian Frontier Council and Post-Fédé (France).** 1953 *April 10-12* Dunford College (Midhurst, Sussex). Anglo-French Conference on "Problems of Collaboration between Britain and Europe."

### FRANCE

**A. P. P. (Associations professionnelles protestantes).** *October 25-26* La Roche-Dieu (Bièvres). National Conference on "Property."

**Fourth Medico-Social Congress** (organised by A.P.P.). 1953 *May 1-3* Strasbourg. Theme "Health and Spiritual Life."

\* Further to the Calendar published in No. 3.



## Evangelical Academies

**Bad Boll.** *November* : 3-6 Young workers ; 10-12 Youth leaders of rural communities ; 13-16 Industrialists ; 17-20 Kindergarten teachers ; 24-27 Women workers ; 28-30 Students at teaching institutes. *December* : 4-7 Lawyers ; 12-14 "The Power of the Press" ; 15-20 Commercial and technical apprentices ; 27-31 Younger generation. 1953 *January* : 2-4 Secretaries and assistants ; 5-9 Pastors ; 12-15 Social workers ; 17-22 and 24-29 Farmers ; 31.1-1.2 "Co-operation in the Hospital." *February* : 1-5 Nurses ; 10-15 Young farmers ; 16-20 Workers ; 21-23 Lay helpers ; 25.2-1.3 Young clerical workers. *March* : 2-6 Master bakers ; 7-11 Shop assistants ; 16-19 "Power as an element of life" ; 26-29 Engineers.

**Baden-Herrenalb.** *October* : 9-12 Constance. "Freedom and Obedience" ; 16-19 Constance. Orienting children ; 28-31 Thomashof (Karlsruhe). Trade Union representatives in industry ; 31.10-2.11 Badenweiler. "Is Darwin right ?" *November* : 8-9 Badenweiler. "Money and Mammon" for industrialists ; 13-16 Thomashof. Prison and probation officers. 28.11-1.12 Thomashof. Students. *December* : 5-7 Thomashof. "The human factor in accountancy" ; 9-12 Thomashof. Evangelical workers. 1953 *January* : 2-6 Badenweiler. "Denominational and political schools" for parents and teachers ; 12-16 Trade Union representatives in industry.

**Berlin-Brandenburg.** *October* : 11-12 "Conscience" for doctors and pastors ; 23-26 "Is anything the matter with our Health Insurance system ?" *December* 5-8 "The old and the new Israel."

**Hesse-Nassau.** Schloss Assenheim. *October* : 4-6 "Nationalism" ; 8-12 Parents and educators ; 15-18 DP-students ; 29.10-1.11 Youth literature. *November* : 5-7 Country people and the Church ; 17-19 Meditation on prayer ; 24-26 Social political conference for pastors in industrial areas ; 28-30 Manual apprentices. *December* : 1-4 Working women and social workers ; 5-7 The Sermon on the Mount and the law in force ; 8-10 New forms of social activities ; 13-14 Modern thought and Christian faith (discussion with agnostic teachers) ; 20-21 Problems of spiritual reform in the schools ; 23-26 Christmas meeting for homeless youth. 1953 *January* : 3-7 \* Bad Orb. Why did the youth movement fail ? 7-9 Schloss Assenheim. Women in positions of political responsibility ; 9-11 \* Bad Orb. Doctors ; 12-15 \* Bad Orb. Church and art ; 16-18 \* Bad Orb. Manufacturers seen from a point of view beyond capitalism and socialism ; 31.1-1.2 The role of art in life.

**Hamburg.** *November* : 5-9 (together with the Service for Church Art) "The Church and Art." *November* 13-*December* 9 Lectures Part II "What is Freedom ?" Conceptions of freedom and struggles to achieve it in History. *October* 24 and following Fridays : "Christianity and the religions" Does the Biblical Revelation offer the whole truth ? *November* 20 and following Thursdays "Modern Historical Philosophers" Potentialities and limitations of a Christian interpretation of History.

**Hermannsburg.** Transfer to Loccum. *December* : Inauguration. 29.12-2.1 Youth meeting. 1953 *January* : 7-12 Apprentice training. 31.1-3.2 "Mission and Shame of the Church." The Church in history and today. *February* : 21-26 "Nature and limits of mechanisation" conference for farmers and engineers ; 28.2-3.3 Doctors and Jurists.

**Kurhesse-Waldeck.** Guntershausen. *November* : 7-9 "Property" conference for workers ; 14-16 "The Ethics of Taxation" conference for economists and financiers ; 17-19 Press and Public ; 21-23 "As the Law commanded" (The significance of falling in war). 26.11 Language and Legend. *December* : 5-7 Law and Power ; 10-14 Religious Fanaticism (pastors and psychotherapists). 1953 \*\* *January* : 1-4

\* These conferences are held in collaboration with the E. A. Kurhesse-Waldeck.  
 \*\* For further conferences in January see E. A. Hesse-Nassau.



Lines by which to guide one's life; 9-11 Aristocracy; 12-15 Bad Orb. Religious films. *February*: 13-15 Farmers' leaders; 20-22 Political refugees. *March*: 1-4 Younger generation; 5-8 The nature of youthful revolt; 13-15 The value of competition (sports); 30.3-2.4 "Our conception of God" (for young teachers); *April* 3-6 "Death and Life."

**Tutzing.** *October*: 17-29 Workers; 25-26 Manufacturers. *November*: 11-12 Young journalists; 21-23 "Public Expenditure and the Taxpayers' Money." *December*: 5-7 Playing; 12-14 "The End of the Modern Age." 1953 *January*: 9-11 Problems for farmers; 15-18 "Are the utterances of the Reformation adequate for our conception of the State?" *February*: 5-8 Disputation on the Analogia Entis; 13-15 Reincarnation; 26.2-1.3 The guilt and the destiny of man. *March*: 6-8 "Dreams"; 12-15 The Origin of Man; 20-22 Music and existence; 26-29 Conference for artists.

## NETHERLANDS

**Woodbrookers' Community.** Bentveld. *October*: 4-5 "The novel as a reflection of our time"; 11-12 Political rootlessness of the Socialists. *November*: 10-14 Autumn week for housewives; 15-16 The Significance of Social Sciences for the Doctor's Practice; 29-30 The unmarried woman. *December*: 6-7 "Man and God"; 13-14 Causes and remedies for unemployment.

**Barchem.** *November* 15-16 "Perspectives and Responsibilities of Socialism today."

**Kortehemmen.** *September*: 27-28 Communism as a Social Religion; 25-26 Weekend for young people.

**Christian Social Conference.** *November* 4-7 Utrecht. Sections: The Meaning of the Biblical Message for Social Life. Man, Mass and Community. The Organisation of Society.

## SWEDEN

**Sigtuna Stiftelsen.** 1 *October*-1 *April* 1953 Winter course of People's High School. 1 *May*-15 *July* Summer course of People's High School. 1952 *November*: 19 General Meeting of the Society for Christian Humanism. 22-23 Psychotherapeutics. 1953 *May* 14-17 Students and workers. *August* 4-10 General course on church and culture subjects.

## SWITZERLAND

**Missionshaus Basel.** 20 *September*-17 *October* Course for industrial Missionaries.

**Reformierte Heimstätte Boldern.** *November*: 1-2 Bank employees; 8-9 Lawyers; 15-16 Technicians; 22-23 Factory foremen; 29-30 Professional women. 1953 *January*: 12-17 and 19-24 Farmers' wives; 17-18 Weekend for farmers and their wives. *February*: 7-8 Secretaries; 14-15 Members of workmen's committees; 21-22 Married couples; 28.2-3.3 Widows. *March*: 14-15 Lawyers; 28-29 Mothers-in-law. *April*: 11-12 Sportsmen and sportswomen; 13-18 and 20-25 Pastors and church workers. *May*: 2-3 Technicians; 9-10 Engaged couples; 16-17 Teachers; 30-31 Doctors.

## UNITED STATES OF AMERICA

**United Church Men and Laymen's Missionary Movement**

*October*: 12 Men and Missions Day; 19 Laymen's Sunday; 12-19 Churchmen's Week—Monday: The churchman and his home—Tuesday: The churchman and his daily work—Wednesday: The churchman and his community—Thursday: The churchman and education—Friday: The churchman and government—Saturday: The churchman and youth.

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